

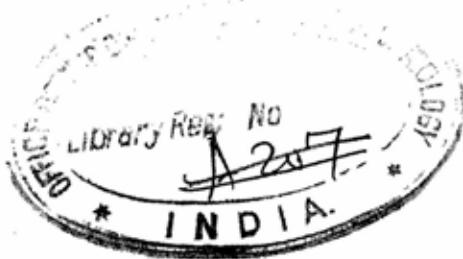
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# EGYPT EXPLORATION FUND.

## ARCHAEOLOGICAL REPORT

1900-1901

COMPRISING THE WORK OF THE  
EGYPT EXPLORATION FUND AND THE PROGRESS OF  
EGYPTOLOGY DURING THE YEAR 1900-1901.

37164

EDITED BY

F. L. GRIFFITH, M.A.

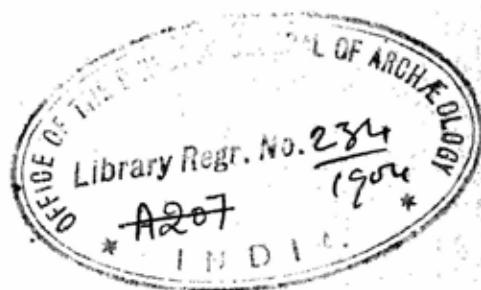
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### MAPS OF EGYPT.

THE results of the excavations made for the Egypt Exploration Fund are now published so promptly that there is less occasion than formerly to illustrate them by plates in the Archaeological Report. Mr. Reisner's admirable photographs here published touch on a point of great importance, connected with Professor Petrie's explorations among the prehistoric remains, and as the results of the Californian expedition are not likely to be published for some time, these illustrations are particularly valuable.

The Editor desires to thank numerous contributors, who have come forward with information to fill the gaps that have shown themselves in previous reports. The information regarding the official work in Egypt is chiefly supplied by Mr. Quibell, and may therefore be relied upon. One has to read between the lines to have any idea of the extreme difficulties met with by M. Maspero and his staff in their efforts to stop illicit plundering and to preserve the monuments. When these difficulties, political, financial, legal, and administrative are recognized, it will be felt that the measure of success which M. Maspero has gained is a matter for congratulation.

## I.—EGYPT EXPLORATION FUND.

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### A.—EXCAVATIONS AT ABYDOS.

#### I. THE PREHISTORIC CEMETERIES AT EL AMRAH.

Of the work of Mr. Randall-MacIver and Mr. Anthony Wilkin in the prehistoric cemeteries of El Amrah, about six miles to the south of Abydos, there is an interesting account by the chief explorer in *Man*, April, 1901, with illustrations. The locality has been much dug over of recent years, and some of M. de Morgan's illustrations of prehistoric graves and their contents are labelled as found at El Amrah, though no record of these discoveries has been published. Mr. MacIver, with his coadjutor, were fortunate in finding many graves still intact, and others only partially plundered or excavated. Beginning work in December, 1900, they found two cemeteries of prehistoric age separated by a space full of burials of the XVIIIth Dynasty. The western cemetery covered an area of about 15,000 square yards, and had contained 600 or 700 graves, of which 300 were still worth full record. The burials ranged from the earliest known through the entire middle period down to the beginning of late prehistoric times. The work on this cemetery occupied a month. The eastern cemetery was even more comprehensive in its contents than the western, reaching the historic period. From it the explorers were able to illustrate the evolution of all the types of early burial, beginning with that in which the body was wrapped in a skin and buried in a shallow round grave, and continuing down to the coffins laid in square brick tombs roofed and provided with niches for offerings, so approaching the elaborated type of the royal tombs of the 1st Dynasty. The objects found in the western cemetery include clay dolls, figures of kine, the model of a house, a copper dagger, flint lance-heads, mace-heads, and an axe-head of stone. In the eastern cemetery, a slate, carved with the emblem of the god Min, is most noticeable.

F. LL. G.

## II. THE LATER CEMETERIES.

USHABTI WITH COFFIN AND TOOLS. ABYDOS, XVIII<sup>TH</sup> DYN.

THE results of last season's work on the royal tombs of Abydos have been already published by Professor Petrie, and are in the hands of subscribers. To complete the clearance of these tombs it was found necessary to concentrate almost all our workmen on the one site; and so but little could be done in continuation of the work begun the year before on the late cemetery. Some three or four gangs of men, however, were kept on the later site throughout the greater part of the season, and the more important finds resulting from their work may be noted here.

Several pit-tombs of the intermediate XII<sup>th</sup>—XVIII<sup>th</sup> period were opened, and in one was found the wand of a new king, Seb-kay. Many of these tombs contained specimens of the "Pan-grave" type of pottery, and a further proof, if that were needed, of the date of the Khyan group of kings was afforded by the presence of a scarab of Shesha. In connection with the black-topped "Pan-grave" pottery, it is interesting to note that the specimens which occur in the Egyptian pit-tombs are far finer and more delicate than those which we found in the real "Pan-graves" at Hû.

Of the XVIII<sup>th</sup> Dynasty a number of rich burials were cleared. As in the previous year, all had been plundered anciently, yet many of the

finer objects remained. The ideas of the professional tomb-rober were, luckily for us, almost entirely limited to gold. Perhaps the most interesting find was that of the ushabti figure here photographed. The figure, on the right of the photograph, was placed in a pottery coffin, similar in form to that in which his future master was lying; and with him in the coffin were laid the tools with which he was to serve that master in the next world—hoes, a yoke and baskets, and a frame for moulding bricks: this latter is precisely similar in form to that used by the modern fellah. Less interesting, but more artistic, were the three glaze vases of lotus form, found in two other pits of this date. Two were of the slender type which is not uncommon, but the third, with a shorter stem, wider bowl, and rim divided into eight lips, is in all probability unique. Of other objects of this and the following dynasty we may mention:—a draught board in glazed pottery, with men, almost complete; a bronze mirror, decorated on the handle with a design of plait-work and serpents; three fine inscribed heart scarabs and a great number of small scarabs, as many as thirty coming from one tomb.

We may also note here a number of objects which were found buried near the tomb of king Zer. Of these deposits none are earlier than the XVIIIth Dynasty, so that it is clearly to this period that the association of Osiris with the Zer tomb is to be assigned. Among these offering deposits were:—several ebony ushabtis with cartouches of Amenhotep II.; a limestone ushabti of XVIIIth Dynasty, with name of Thepiha; a stand of alabaster with cartouche of Seti I.; a glazed brick with cartouche of Ramessu II.; several stone fragments giving cartouches of Aahmes II.; four small figures of Osiris, in silver gilt; and four large ones in unbaked clay.

A. C. MACE.

#### B.—ARCHAEOLOGICAL SURVEY.

No work has been done in Egypt this year. Mr. Davies has devoted himself to the task of preparing the material obtained in previous expeditions at Sheikh Said and Dér el Gebrawi for publication in three memoirs. The Sheikh Said volume is now ready for issue. The MS. and plates of the two volumes of Dér el Gebrawi, with most interesting scenes from the large tombs, are practically completed; the first volume will be issued next spring, the second is not due to subscribers till next year. The Survey has thus at length discharged its debt to subscribers, and

with a small balance in hand can proceed to fresh work and undertake annual expeditions. Mr. Davies will leave for Egypt in December, and will consult with our Vice-President, M. Maspero, before choosing among several good sites that offer themselves for exploration.

F. LL. G.

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### C.—GRAECO-ROMAN BRANCH.

#### *Excavations in the Fayûm.*

OUR excavations last winter were devoted to the search for early Ptolemaic mummies with papyrus cartonnage, like those discovered by Prof. Flinders Petrie at Gurob, and by ourselves in 1899-1900 at Umm el Baragât (Tebtunis). With this object we obtained a large concession, embracing the desert on the north side of the Birket el Kurûn and on the north-east of the Fayûm, and started work on December 17th, 1900, at the cemetery of Kom Ushim. We had examined this site six years ago when we began our work in the Fayûm; but on that occasion we failed to find the Ptolemaic tombs. This time we were more successful, and some mummies with papyrus cartonnage turned up immediately; but as everything in the cemetery was in very bad condition and the tombs had been much plundered anciently, we moved after ten days to Dimê, where, though we knew that the town had been practically exhausted, the cemetery had not yet been discovered. The excavations there entailed considerable hardship and expense, since we were sixteen miles by land from the nearest point of the cultivation, and every thing, including even fresh water, had to be brought by boat across the Birket el Kurûn, which is too salt to drink and is liable to be closed for navigation for a day or two owing to storms. A brief search disclosed several Ptolemaic cemeteries at Dimê. In one of these, situated close to the town on the south-west, the larger tombs had, as might be expected, been opened anciently and the mummies broken up. Further to the south-west in low ground on the west side of an isolated hill was a small group of crocodile tombs. A few of these animals had a demotic papirus roll buried beside them, as at Tebtunis; but the practice at Tebtunis of wrapping the crocodiles in sheets of papyrus was not employed at Dimê. Adjoining the crocodile tombs on the west were numerous well-tombs of the early Ptolemaic period. A shaft two to four metres deep led to one or more chambers, each containing sometimes one or two, often five to ten, mummies. In about half the cases the cartonnage

consisted of papyrus, but unfortunately the dampness of the ground in that part of the Fayûm had caused it to decay, and in only two or three instances of the shallowest graves did we find any papyrus strong enough to bear touching. Near the town on the north-west was yet another Ptolemaic cemetery, though of a later period (second or first century B.C.), and here, too, many of the mummies had had papyrus cartonnage, but in all cases it had been reduced to the condition of powder.

The houses at Dimê, the provenance of the countless documents from Soenopaei Nesus in the museums of Europe, proved, as we had anticipated, all but exhausted. Only in a cellar of one house which had already been dug down to the ground floor did we make a large find of rolls; but these, fortunately, are of more than usual interest on account of their date, which is the first century B.C. No traces of a pre-Ptolemaic settlement were found at Dimê itself; and the level of many of the Ptolemaic tombs, especially those on the south-west side of the town, on the right of the road leading down to the lake, confirms our view (cf. *Fayûm Towns and their Papyri*, p. 6) that Soenopaei Nesus (the ancient name of Dimê) had long ceased to be an island in Ptolemaic times.

The stone causeway, of which the lower end has been sometimes supposed to be a quay, is probably merely a raised street leading up to the temple enclosure, as at Bubastis. The temple at Dimê really consists of two buildings; the northern is built of well-hewn blocks like the temples of Kom Ushim and Kaşr Kurûn, while the southern is built partly of brick, partly of roughly-hewn stone. These are the *ἀμφότερα ἵερά* mentioned in an inscription from Dimê, published by Dr. Mahaffy (*Hermathena*, 1895, p. 243 = Strack, *Dynastie der Ptolemaer*, *Anhang* no. 141), one of which was dedicated to Isis Sononoäes, Harpocrates and Premarres (*ibid.*), the other to Soenopaeus and Isis Nepherses. The "straight road" mentioned in the same inscription as having been built "from the dromos of Premarres to the *ναὸς λαοῦ* and the bridges" was probably one of the roads leading north-west from the town, for the central causeway must have been built before the date of that inscription (Ptolemy Alexander). The "dromos" of Premarres (cf. *ibid.* no. 142) was perhaps the temple enclosure itself, unless it was the causeway leading up to it.

On rising ground about three quarters of a mile north-west of the temple were a few very shallow remains of houses, in which we found some pottery and amulets of the late New Empire, and near Schweinfurth's temple we discovered a number of Middle Empire rock tombs. Nearly all these had been opened long ago, but one large one was untouched. It was entered by a sloping passage eighteen metres long, and contained a hand-

somely painted, inscribed sarcophagus (now at Gizeh) besides many small antiquities, such as beads, head-rests, alabasters, &c.

Early in February, 1901, we moved our camp to the west end of the Birket el Kurün in order to excavate at Yâkûta, a small site six miles west from the lake, discovered in 1898 by M. Daressy, who, chiefly on the evidence of some fragmentary Greek inscriptions, identified it with Dionysias (*Annales du Service des Antiquités*, i. p. 26). We recovered several more fragments of these inscriptions, making one nearly complete. This is a limestone cornice, 26 x 68 cm., very rudely inscribed, and probably of the late Ptolemaic period.

[12 letters] . . . [.]αιος θεοῖς σωτῆρος{σ}ι με[γ-  
άλο[ις Διοσ]κούροις ἀνέθηκεν κατ' εὐχὴν [ὑπ-  
έρ ἐ[αυτοῦ κ]αι τῆς γυναικὸς Μέθης καὶ τοῦ νιοῦ Α[ντ-  
ιλόχου ἐπ' ἀγαθῶι.

In the third line the engraver omitted the cross-bar of θ. Another fragment, the one which suggested Dionysias to M. Daressy, should be restored on the analogy of the first as follows:—

Ιεκμο[  
μέγαλ]οις Διο[σκούροις ἀνέθηκεν  
ὑπέρ ἔαν]τοῦ [καὶ τῆς γυναικὸς.

This argument, therefore, for placing Dionysias at Yâkûta falls to the ground; and since the few papyri which we found there give no conclusive evidence for the ancient name of the village, we prefer to adhere to our previous identification of Dionysias with Kaṣr Kurün (*Fayûm Towns*, p. 11). Our chief find at Yâkûta was a fine head of Alexander (?) in marble of Ptolemaic workmanship.

On February 14th we left the picturesque but swampy region on the edge of the lake and settled at Rubayyât, on the east side of the Fayûm, a site famous for the numerous portraits of the Roman period which have been found in its tombs. The Ptolemaic cemetery, which was to the east of the Roman, proved very extensive. Though small antiquities were common, papyrus cartonnage was sparingly used, and most of the larger tombs had been opened anciently. In a few cases where the graves were very shallow the cartonnage was well preserved, but as a whole the cemetery of Rubayyât proved almost as disappointing as that of Dimê, owing to the decay of the papyrus. About five miles to the south, however, on the edge of the desert near the ruins of an ancient village (perhaps Tanis) now called Manashinshâneh, we found another large Ptolemaic cemetery, which at length brought us to the goal of our researches. Here mummies with

papyrus cartonnage were not only numerous, but in part of the cemetery in good or fair condition, so that we obtained a large quantity of Greek and demotic papyri, mostly of the third century B.C., though in what proportion it is impossible to say until the individual layers of papyrus in the cartonnage are separated, a long and difficult process.

A short examination of the Roman cemetery at Rubayyât, which yielded a few more portraits, and of the town site, which proved, as we had supposed (*Fayûm Towns*, p. 11), to be the ancient Philadelphia, concluded a long and arduous season, which, if less productive than the campaign of the preceding winter, has resulted in a large addition to the extant stock of early Ptolemaic papyri. The first instalment of our finds, which are now all at Oxford pending a subsequent division with the Gizeh Museum, will probably form the annual volume of the Graeco-Roman Branch for 1902-3. This winter we are publishing the first volume of the Tebtunis Papyri, consisting of late Ptolemaic texts from the crocodile mummies. Many of these documents are of great importance for the history of that period, in particular a long series of forty-six decrees issued by Euergetes II. near the end of his reign and dealing with a great variety of subjects, a papyrus of which the historical value is on a level with that of the Revenue Papyrus and the Rosetta Stone. By an arrangement between Mrs. Hearst and the Egypt Exploration Fund, copies of this volume will be issued to subscribers to the Graeco-Roman Branch for 1900-1, as the annual volume for that year. Next year there will be another volume of Oxyrhynchus Papyri.

BERNARD P. GRENFELL.

ARTHUR S. HUNT.

## II.—PROGRESS OF EGYPTOLOGY.

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### A.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC.

THE past year has again been productive of valuable work and discoveries. Happily there are no startling disasters to the monuments to be chronicled, and M. Maspero is taking vigorous measures to secure the safety of the ancient buildings for the future by timely repairs. Plundering of the antiquities has been to some extent repressed, while Dr. Reisner, as chief of the expedition of the University of California, has added another record of success to the brief list of excavations conducted on scientific lines in Egypt. The first volumes of the full Catalogue of the Cairo collection have been published, much to the satisfaction of all interested in the greatest museum of Egyptology in the world. This year also the French Archaeological Institute in Cairo has founded a new journal, covering the whole range of Egyptian history and archaeology down to recent times. Elsewhere, perhaps the most important event of the year is Mr. Petrie's brilliant endeavour in *Diospolis Parva* to co-ordinate the results of excavations amongst the prehistoric cemeteries of Egypt; his second campaign at Abydos is likewise notable as consolidating the results previously obtained for the earliest historic period. Mr. Evans' unexpected discovery of the cartouche of a Hyksos king at Cnossus, in Crete, has furnished a new and most valuable chronological link between Egypt and the early civilization of the Mediterranean.

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Since M. Maspero's arrival much time and money has been spent under the head of *preservation* of the monuments. At Karnak M. Legrain has employed a long season chiefly in removing the drums of the fallen columns and the architraves, and clearing the ground for the foundations on which they are afterwards to be rebuilt. The work of strengthening and consolidating dangerous places in the walls has also been continued. In the *Annales du Serv.* i. 121, is LEGRAIN's report—with two photo-

graphs—on the fall of the eleven columns, and ib. 193, the same writer's account of the necessary taking to pieces of other columns. EHRLICH, ib. 200, reports—with illustrations—on the consolidation of the west pylon in the Hypostyle Hall. See also *Sphinx*, v. 62.

But other accidents have occurred besides that at Karnak, though none so serious. There has been a fall of rock in the tomb of Sety, two roofing slabs have dropped at Edfû, and a stone has fallen in the great temple of Abydos. Very little has ever been done to repair such monuments since they were first discovered, and for some time to come they will be a considerable charge on the budget.

The out-of-door staff of the Department of Antiquities is employed in protecting the tombs, cemeteries, and town sites, the number of which must be steadily diminishing. Last year the worst robberies going on were at the sites since rescued for science by the excavations of Mr. Reisner, and at Gizeh. Many Old Kingdom antiquities were on the market. Illicit excavations are known to have been carried on during the past year by the professional tomb robbers of Abydos, at Naq'-ed-Dér, and at El Zawiyeh (near Dronkeh); probably also at other places, since these worthies are reported to have been long absent from home. The Beduîn in and near Gizeh have dug at Dahshûr, where they came into conflict with the guards. The people of Isment have robbed Moallah, Kom el Ahmar, Esneh, and Gebelén. A group of Arabs, about fifty in number, worked out a small New Kingdom cemetery opposite Mellawi; two of the Museum guards attempted to stop them, but were obliged to retreat, one with his head cut open. Digging at Kurneh has, it is believed, been stopped. At no place now—except perhaps one—is there reason to think that the guards connive at illicit digging; the professional tomb robbers have been driven further afield, to the unguarded and less known cemeteries. The stocks of the dealers show that a cemetery of the time of Akhenaten, and at least one prehistoric cemetery, have been largely worked, but the position of these is not known.

Eshmunân is unfortunately outside the jurisdiction of the department; there the Daira Sanieh is master, and the destruction by means of sebakh digging is going on apace.

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The following advertisement of the Catalogue of the Cairo Museum has been circulated in French:—

"The General Catalogue of the Egyptian antiquities in the Cairo Museum is intended to facilitate for specialists the study of the various

objects which, during the past forty years and more, have been assembled in the galleries of Boulak and subsequently at Gizeh by the care of the Egyptian Government. Towards the close of 1896, when Herr Ludwig Borchardt, at the request of M. de Morgan, undertook to make a complete catalogue of the royal statues of the Old Kingdom, he was struck by the prevailing uncertainty as to the provenance of many of the monuments. Some of them had never been entered in the register of acquisitions begun by Mariette and continued by his successors; some were described so curtly as to be identified only with hesitation; others had lost their numbers, and were without any indication whatever as to their place of origin; others again were missing from the galleries, whether because they had never been removed thither from the ruins amid which they had been found, or had perished from exposure after excavation, or had been lost sight of during the different removals and changes through which the collection has passed both at Boulak and at Gizeh. Often the gaps could only be supplied by vague and contradictory recollections of old officials, which, in the nature of things, would necessarily pass away with them. The ordinary staff of the Museum was too much overtaxed by the continuous inflow of antiquities to make any general revision of the Catalogue, and on April 15th, 1897, Herr Borchardt proposed to entrust this task to an international commission of four, elected for a term of three years, and to work in co-operation with himself. At the expiration of that time the commission was to have drawn up a complete inventory of the contents of the Museum, and to have compiled a catalogue by which the civil status (*état-civil*) of each object should be finally settled. To this end, in May following the Caisse de la Dette made a grant of £E 6000, of which £4800 was to go in payment of the cataloguing staff during the three years, £300 for office expenses, and £900 for printing.

"The commission met in October and November, 1897. The official members were—Herr von Bissing (German), M. Chassinat (French), Mr. Crum (English), and Mr. Reisner (American). Herr Borchardt remained, as before, provisionally attached to the Service des Antiquités in order to proceed with those parts of the Catalogue undertaken by him in the previous year. Work was begun in November, 1897, on a large scale from the outset, thanks to Herr Borchardt's knowledge of the collections. Herr von Bissing undertook the vessels of pottery, stone, and metal; M. Chassinat the coffins of the high-priests of Amon; Mr. Crum the Coptic stelæ and MSS.; Mr. Reisner the amulets and votive barks. Herr Borchardt retained as his own province the monuments of the Old Kingdom and the statues in general. Mr. Crum, having finished his

task in July, 1898, gave in his resignation, and was succeeded by Mr. Quibell, who described the archaic monuments lately discovered by Morgan, Amélineau, and Petrie. In 1900 Mr. Quibell was in turn replaced by Mr. Edgar, to whose care was confided the cataloguing of the ceramic work, glass, and statuary of Graeco-Roman period and style. The rest of the original members—Mr. Reisner, Herr Borchardt and M. Chassinat—retired towards the end of 1899, giving place to Herrn Lange and Schäfer and M. Lacau. The two former took their departure in October, 1900, after cataloguing the stelae of the First Theban Empire, and these vacancies have not been filled. At the end of 1900 the commission consisted of only three members—Herr von Bissing, Mr. Edgar, and M. Lacau. Finally, some parts of the Catalogue are due to the kind services of scholars travelling in Egypt, namely the catalogue of the Greek inscriptions made by Mr. Milne, and that of the Greek papyri, partly by Herr Wilcken and partly by Mr. Grenfell and Mr. Hunt.

"But the time limit originally fixed for the completion of the work was reached while the work itself was still unfinished, nor had any steps whatever been taken for printing the volumes already in MS. It was imperative to obtain some extension of time and further supplies of money. The Minister of Public Works authorized M. Maspero, who had recently assumed the direction of the Service of Antiquities, to ascertain what action should be taken and what money would be needed to bring the enterprise to a successful issue. After having consulted with the members of the Commission, and advised with the Committee of Archaeology, M. Maspero requested the Minister of Public Works to ask from the Caisse de la Dette an extension of six years and an annual grant of £2000 throughout that period. Immediately the new terms were conceded M. Maspero proceeded to put the printing in hand. Each author was given the right to choose the printer that suited him best, on condition that the printer in question adopted the 4to size of the model which would be supplied to him by the Service des Antiquités, and employed type, length of line, and paper as like as possible to those of the model. Most of the authors have availed themselves of this right, and have entrusted the printing of their share of the Catalogue to their own countrymen; others have preferred to employ the printing press of the French Institute in Cairo. Herr von Bissing has had recourse to Holzhausen of Vienna, and Herrn Lange and Schäfer to the Royal Printing Press of Berlin, Mr. Crum, MM. Daressy and Chassinat, on the other hand, have made their arrangements with the Cairo Institute.

"It is difficult to state exactly the number of volumes of which the

Catalogue will consist when completed; it may be twenty or thirty. Each volume will include descriptive text containing all indications as to the origin of any given monument, its history, and all further particulars concerning it. It will also contain reproductions in hieroglyphs of the more important inscriptions, with some translations where desirable. All monuments, whether stelae, statues, amulets, ostraca, articles of domestic or religious use, which are of any interest to the student of art, religion, archaeology, or history, will be reproduced in phototype. It is the desire of the Egyptian Government that, even were the Cairo Museum to perish with all its contents, the whole collection might be, as it were, recovered from the Catalogue by means of the descriptions and the plates.

"The price of each volume will be fixed by the cost of production at as low a figure as circumstances will admit. They may be bought separately either at the Museum or at the establishments of any one of the three booksellers who have undertaken to supply the publications of the Service des Antiquités in Germany, in England, and in France, namely Hiersemann, 3, Königstrasse, Leipzig; Bernard Quaritch, 15, Piccadilly, London; Ernest Leroux, 28, rue Bonaparte, Paris."

Two volumes of the Catalogue are already issued. These are "The Ostraca," by Daressy (sketches and hieratic texts on limestone, &c.), and von Bissing's Catalogue of the bronze vessels. Both are of great value and augur well for the series. It is, however, only too true that the information as to the provenance of the objects acquired by the Cairo Museum, even in recent times, is very imperfect. In the volumes before us I have noted only two cases in which my own recollections afforded some guide as to the facts of discovery; in both cases the information in the Catalogue is wrong. An ostracon, No. 25223 *ter*, of the style and subject of those found by Petrie at Thebes in 1896, is said to be from his excavations at Dendereh in 1899. Mr. Petrie tells me that he found nothing of the kind at Dendereh, and that the ostracon in question must have come from the Ramesseum in 1896. Secondly, two fine bronze dishes Nos. 3533 and 3539, are rightly stated to have been found together at Gurob, but the Catalogue proceeds to quote the words of the official record, "*trouvés . . . sur un tas d'ordures*," surely a rather exposed situation for valuable objects. On referring to *Kahun*, p. 36, we learn that they were found by Mr. Petrie "*under a mass of rubbish against a wall*." These casual examples do not inspire one with confidence in the official information with regard to provenance. Nevertheless, the information of this class on the whole is evidently valuable, though we must always bear in mind that the source from which it is obtained is not fully trustworthy.

The Catalogue of bronze vessels, admirable as it is in other respects (see below, section on handicrafts), seems to indicate that the advantages of classification have not been sufficiently considered. The two dishes just mentioned, though alike in form, of the same date, and found together, are separated from each other in the Catalogue by a Saïte spoon, a New Kingdom bottle, a bronze colander from Gurob, a second New Kingdom bottle, and a small bronze strainer! A *catalogue raisonné* usually deals with its subjects in logical order, and this method presents such immense advantages to the student that one may be allowed to express a hope that it will not be departed from in future volumes.

Further volumes, by Crum, von Bissing, Lange, Schaefer, and Daressy are in the press, and several others are finished in MS., or are in an advanced state of preparation. It is intended to publish at the rate of three or four volumes yearly. During the past year Schaefer and Lange have finished the XIIth Dynasty stelae, Lacau has finished the sarcophagi of the Middle Kingdom, and Daressy the finds in the tombs of Amenhotep II. and Thothmes III.; Ahmed Bey Kamal has worked on the tables of offerings and the late Egyptian stelae; and Mr. Edgar, having finished the Roman pottery figurines, is at present engaged upon the Graeco-Roman statuary.

The staff proper of the Catalogue is now reduced to three. The moving to the new buildings will necessarily hamper the cataloguers to some extent, and, indeed, so large a part of the collections is already packed up that it would be difficult to find work for a fourth member of the commission.

During the year six hundred objects have been added to the Museum, among them two important monuments discovered at Karnak in the temple of Khonsu, namely a statue of the god himself, described as one of the most beautiful products of Egyptian art, and a stela of Aahmes I., which contains a reference to the expulsion of the Hyksôs. Other additions are a statue of Mentuhotep I. from Dêr el Bahri, Coptic stelae from Sheikh Abadeh, sarcophagi and gold jewellery of Saïte period from Sakkareh, a fine group of gold bracelets from Tell Abu Billû, Coptic inscription on wood found at Dashlut, a gold necklace of Graeco-Roman work (purchased), papyri from Kom Ishgau, with woodwork and small objects of Byzantine period. There are also a fine series from Mr. Petrie's excavations at Abydôs: from the German excavations in the Sun Temple at Abusir, bas-reliefs in addition to those found the year before; and from Chassinat's excavations at Abu Roash a fine head of King Radadef (IVth Dynasty), a sphinx of limestone and a hippopotamus of wood, all of the same period. Lastly, from

Mit Rahineh came a remarkable series of bronze plaques, mirrors, and parts of statuettes, all from the diggings of Daninos Pasha.

The removal of the contents of the Museum to the new building will probably take place next year. The latter has already cost £130,000 beyond the original estimate of £100,000, and still very inadequate provision has been made for storage and offices. See *Sphinx*, v. 62, on the coming transfer of the Museum; SCHWEINFURTH, *ibid.* iv. 105, describes the new building.

In last year's *Archaeological Report* it was erroneously stated that the Museum had acquired the very complete Egyptological library which belonged to the late Professor Ebers. This library was, as a matter of fact, bought by Herr von Bissing, who presented a large part of it to the German Consulate-General for the use of the scientific attaché. The Museum has, however, begun to form a reference library, which already includes many scarce pamphlets and books of travel in Egypt, as well as scientific journals, &c.

The first volume of *Annales du Service des Antiquités* being now completed and published, with a preface by M. Maspero, we can judge of its character, and we find it a most welcome addition to the literature of Egyptology. It is intended as a record of the official excavations, explorations, &c., by the Department of Antiquities, and M. Maspero expressly excludes discussions and criticisms from its programme. The second volume promises to be an improvement on the first, which is rather too miscellaneous in its composition. The accounts of the discoveries of M. Barsanti and Ahmed Bey Kamal are of great importance, and though but slightly illustrated they will be valuable for reference, as the bulk of the objects mentioned are now in the Gizeh Museum, and are doubtless carefully catalogued or numbered. The standard of record established by Professor Petrie for the Egypt Exploration Fund makes one rather exacting; but it must be recollect that apart from English work there is hardly a case (Rhind's excavation at Thebes is Scotch) in which records even such as these in the *Annales* have been preserved, or at least published, during nearly a century of excavations, from which not only the Gizeh Museum but also all the museums of Europe have been stocked. Here, then, is an immense advance. The volume also contains the full texts (in printed type) of multitudes of inscriptions, reports on the disaster at Karnak and on the repairs, and some extracts from the reports of travelling inspectors in the last decade.

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M. E. Chassinat, director of the French Institute of Oriental Archaeology,

kindly contributes the following account of its work during the past year:—

“Les fouilles entreprises à Abou Roash par l’Institut français d’Archéologie Orientale sous la direction de M. E. Chassinat, assisté de M. Gombert, ingénieur attaché à l’Institut, ont duré cinq mois. Elles ont permis d’établir que la pyramide de pierre (No. II. de Lepsius) située au sommet du plateau qui fait face au village auquel la nécropole doit son nom, a été construite par le roi Didoufrî (IVe. Dynastie), le successeur de Khéops. Des fragments importants des statues de *double* de ce Pharaon ont été découverts, entre autres une tête fort belle, grandeur nature, taillée dans un bloc de grès rouge du Gebel Ahmar, et la partie inférieure d’une statuette royale, qui a livré pour la première fois le *nom de bannière* de Didoufrî. Les travaux ont principalement porté sur la face est de la pyramide, où s’appuyait la chapelle funéraire. Celle-ci a laissé peu de traces; elle était engagée au milieu d’importants édifices construits en briques crues. Une chambre de ces annexes renfermait les statues de cinq enfants du roi (dont une a été trouvée intacte), trois fils et deux filles, un sphinx en calcaire et divers autres objets, ainsi qu’un fragment de grès rouge portant le nom de la femme favorite de Didoufrî. En avant de la chapelle, les travaux de déblaiement ont amené la découverte d’une fosse longue de plus de trente mètres et profonde de neuf mètres dans son plus grand creux, semblable à celles qui s’ouvrent au pied de la pyramide de Khéops. Elle a été explorée sans grand succès: elle contenait, mêlés au sable et au sébakh, des débris assez nombreux de statues royales, qui y avaient été jetés pèle-mêle au moment du pillage du cimetière.

“Des recherches ont été effectives en outre dans la région environnante. Le terrain, dans maints endroits, a été totalement bouleversé par les Arabes qui ont exploité, pour en tirer de la pierre, la montagne et les sépultures qu’elle renferme, ce qui en rend la reconnaissance difficile. Néanmoins, elles ont occasionné la découverte d’une grotte ayant servi de dépôt de momies de chiens, que les Coptes avaient transformée en chapelle.

“Le relevé des tombeaux déblayés à Meir en 1899 par M. Chassinat, commencé l’an dernier par M. Clédat a été achevé. Ce travail, qui comporte de nombreux dessins et aquarelles, sera publié prochainement dans les *mémoires* de l’Institut français. M. Clédat a de plus parcouru les sites antiques compris entre Bersheh et Sheikh Abadeh et a recueilli pendant son voyage un nombre important de *graffiti*, dont une inscription Gheez. Il a également copié les fresques peintes dans l’église Copte souterraine de Deir Abou-Hennis, qui reproduisent avec une naïveté curieuse des scènes du Nouveau Testament.

"M. Munier, poursuivant ses études sur les chapiteaux Ptolémaïques, a visité tous les temples de la période Grecque et a réuni nombreux matériaux qui seront bientôt livrés aux savants.

"M. Casanova a continué ses travaux sur la topographie du Caire et des environs. Il a repris de plus la traduction des *Khitat* de Makrizi, commencée par M. Bouriant. Un volume de cet ouvrage est actuellement sous presse.

"Continuant les traditions établies depuis longtemps à l'Institut, et inaugurée par MM. Ravaisse et Casanova, M. Salmon a pris part aux travaux de reconstitution archéologique du Vieux-Caire. Il a choisi comme sujet d'étude le quartier d'El Kabsh. Il a également publié dans le *Bulletin* de l'Institut un mémoire sur la géographie de la province du Fayoum. Pendant deux mois, il a séjourné à Damiette pour étudier les restes de l'ancienne ville en vue d'un travail qu'il prépare sur les expéditions des Francs à Damiette et en particulier sur la croisade de St. Louis.

"L'Institut a publié cette année deux fascicules de ses *mémoires* :

Van Berchem, *Corpus inscriptionum arabicarum*, fasc. 3 (T. xviii.),  
Bouriant, *Makrizi*, fasc. 2 (T. xix.).

"Un *Bulletin* a été créé, dont le premier fascicule est en vente. Le second, actuellement sous presse, paraîtra en Decembre, ainsi que le 1<sup>er</sup> fascicule du tome 1<sup>er</sup> de la nouvelle série des *mémoires* : V. Scheil, *Une saison de fouilles à Siffar*."

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BORCHARDT, *Sitzungsbericht Berl. Akad.*, 1901, 106, reports on his work as scientific attaché to the German Consulate-General (at Cairo) in assisting German explorers and others, and in obtaining antiquities for German institutions. A library is being formed in connexion with his office, and of this more than half of the Ebers library, presented by Herr von Bissing, is the basis. A large collection of photographs is being made, of which a catalogue is to be issued for the convenience of those who may wish to buy prints and slides from it.

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The *Sitzungsbericht Berl. Akad.*, 1901, 77, contains a report on the progress of the Egyptian Dictionary during the year 1900. Professor Breasted (Chicago) made a tour of the museums of Italy, as well as Geneva, Marseilles, and Lyons, copying and photographing stelae and other inscribed monuments; Borchardt collated the texts of the Abydos temple with Mariette's publication of them; Steindorff presented the copies of inscriptions which he made on his journey up the Nile into Nubia and

to the Oases ; Schaefer collected much material in the Cairo Museum. Nine workers took part in making the word-slips, including two Englishmen, one American, and one Dane, and the number of slips produced shows a great advance on the output of the two previous years. Since the date of this report, which names the texts copied on slips within the year, Professor Breasted has worked almost exhaustively through the monuments of the Louvre, Leyden and the British Museum, and Professors Erman, Steindorff and Sethe have collated a number of papyri in the British Museum with the published texts, also on behalf of the Dictionary.

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Revillout prints a very full account of the proceedings of the Egyptian section of the Orientalist Congress at Rome in *Rev. Eg.* ix. 81.

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#### EXCAVATIONS AND EXPLORATIONS.

The following are the excavators to whom permits were granted by the Committee of Archaeology :—

- Borchardt and Schaefer : at Abusir.
- Borg : at Alexandria (Bab el Sharqi).
- Boutros Andraos : at Kurneh and Tombs of the Kings.
- Chassinat : at Abu-rawash. (See above, p. 14.)
- Daninos Pasha : at Mît Rahineh.
- Giorgos Todros : at Kurneh, Moalleh.
- Grenfell and Hunt, for Egypt Exploration Fund : from Yaquta to Rubaiyât.
- Gayet : at Sheikh Abâdeh, Ekhmîm.
- W. Joseph : at Batn Harît.
- Jouguet : at Medinet Madi, Gharaq.
- MacIver and Wilkin, for Egypt Exploration Fund : at El 'Amrah.
- Newberry : at Sheikh 'Abd el Kurneh.
- Petrie and Mace, for Egypt Exploration Fund : at Abydos.
- Reisner, for University of California : Nag' ed Dér, Ulâd Yahie (p. 23).
- Schiff and Schreiber : in Alexandria.
- Shnouda Makarios : at the Tombs of the Kings (second tomb of Sennefer, vizier of Amenhotep II.).
- Somers Clarke : at El Kab (p. 21).
- Zohrab Pasha : at Mokattam and Illahûn.

For the Museum the following excavations have been made:—

Carter: at the Tombs of the Kings and Dér el Bahri.  
 Barsanti: at Sakkareh.  
 Daressy: at Sâ el ḥagar.  
 Ahmet Bey Kamal: at El Bersheh (untouched tomb with large wooden coffin, XIIth Dynasty).  
 Mohammed Shâbân: at Derb Ezbédeh.  
 Quibell: at Kom Ishgau.

Besides these, several small excavations have been undertaken by native Egyptians with the permission of the department. The sebakhîn, at Eshmunén, have uncovered the pylon of a temple of Sety II. This may be important, but a great mass must be cleared away before it is known if anything besides the lower part of the pylon is left. Such walls as can be seen are but 1—2 metres high; but the pylon still rises to 4 metres. On the front of the pylon is a long inscription (twenty-six lines) of Merenptah, not yet published.

For the following section we are indebted to Mr. J. Garstang:—

#### THE EGYPTIAN RESEARCH ACCOUNT.

"The scene of last season's explorations for the Research Account lay northwards from Abydos, over a district about seven miles in length from Alawniyeh to Bêt Khallâf. Camp was fixed from the first near the village of Mahâsneh, in the middle of a promising site which had been already partly examined, it was said, by De Morgan. Work began there in November and continued uninterruptedly for two months. With a staff of sixty hands, over 600 pit-tombs varying from two to eight metres in depth were opened in this time, yielding over 400 burials which lay undisturbed. Unfortunately, quite a small proportion of these were furnished with tomb deposits of any kind, nor were the types of the graves themselves very speaking. About half of these, again, were provided only with a few pots of the VIth—XIth Dynasty type. Notes were, however, kept of the characteristics of each burial, and these with other statistical work, as the skull measures and pottery types, may lead to some "sequence" results. A few burials, on the other hand, were rich in smaller objects. The entire deposit of the best tomb remains at Cairo; it includes fifteen alabaster and stone vessels, and a head-rest with fluted column, of the finest quality; as well as a long gold chain necklace and accompanying jewels. Besides a variety of pendants, in gold and in carnelian, and some good

alabaster forms of the Old Kingdom and just later, there were found over thirty button seals of the kind found at Dendereh and Hû. Some were round, others semi-cylindrical, some bore a mere geometrical design, others the figures of animals, or such-like, arranged symmetrically. Some again bore the familiar outline of a beetle. Without attempting to deal further with these at present, one thing seems quite clear—they were certainly seals (to whatever use they were put), in the sense that each man had only one, and that differed from the rest in pattern. He wore it either suspended from the neck, or upon the middle finger of the left hand threaded to a few beads. With the women they were mere pendants, and upon them appeared strung in twos or threes upon their ordinary necklets. In some cases the seal was the only object that furnished a man's tomb.

"In the middle of this cemetery, and carefully avoided by the tombs, was found a pre-dynastic settlement of date about 35—45 in the scale of Sequence Dates. The houses seem to have been wattle and daub. In some cases the supporting piles could be consecutively planned, and some notion of the arrangement of the site was thus gleaned. Domestic pottery, flints, some knives, grinding stones, and the like were found, but no burials. The cemetery at Alawniyeh, at which work had meanwhile been taken in hand, seems to have been the burial ground for this settlement. It lies two miles to the south, and the general date and range of it agree entirely.

"As the exploration proceeded, with the working out of these sites, the concession was twice courteously extended northwards by Prof. Maspero, until Bêt Khallâf was come upon. A large structure stands there well out in the desert, upon a knoll in the vicinity of broken ground. Mr. Quibell had pointed it out early in the season, and it now became of nearer interest. For want of a better explanation, it had been regarded by some as a fort, possibly of the Old Kingdom; others had declared it Greek. It stood 33 feet high and 300 long. Externally it was well preserved on three sides, but broken away on the fourth, presumably for its bricks. From the top it bore the appearance of an enclosure filled with sand, in which large stones were inexplicably present on the surface. These, it was obvious, could not not have been blown there or have worked their way up. Upon reporting to Professor Petrie he urged its excavation; and it seemed a suitable task wherewith to bring the season to a close. It was not long before the solidity of the structure became apparent, and a sealing of NETER-KHET suggested its importance. In the meanwhile the outline of another large tomb had been laid bare, and first one, and then a second and a third associated mastabas were hunted out by the keen Arabs. It was

impossible to leave the tombs thus revealed, so every facility being readily granted by the Director, work settled down once more in earnest, and was continued for three months longer.

"The excavation of the larger tomb itself was a matter of some danger. Every other method of reaching the chambers having failed, it was decided to follow a central shaft down to the bottom. First the whole centre of the superstructure was dug away in a series of steps, thus lightening the pressure upon the edges of the pit, which below was sunk in the desert gravel merely. At intervals it passed through hard strata, but the sand ran out from the intervening spaces in a perplexing manner. The season being already well advanced, it was inadvisable to suspend operations pending the arrival of suitable appliances; indeed, the whole shaft would have required timbering in a substantial fashion to have rendered it safe. It went down 54 feet sheer, and the clearing of it took several weeks. The men were forbidden to strike, and every piece of filling, and each basket of sand, was passed up by a living chain of fourteen links. The men stood above one another on planks fixed to the harder strata; a single false step on the part of those who descended to the bottom, or any carelessness in passing up the rubbish might have started the sand running and resulted in an accident. Once the bottom was gained a further descent of four feet gave entrance to the chambers, which were eighteen in number, at a total depth of 58 feet below the desert and 91 feet from the top of the mastaba.

"Plunderers had already thrown the offerings about, alabaster vessels lay in heaps by hundreds, and the sight was remarkable. The clearing of the chambers, with ten men at work, took ten days. All the old filling was sifted by three pairs of hands, then passed through a coarse and a fine sieve in succession, after which two men turned over the residue afresh. On the last day, the wall of a gallery, that had been stored with grain, suddenly gave way while work was proceeding close to it, partly covering some of the men; but they resumed and completed the work. Meanwhile the excavation of the adjoining tomb had revealed another royal name, Hen-Nekht, with an associated deposit strongly resembling that of the other. Its distinguishing features were less massive style and slightly better finish of work.

"The mastabas were next cleared, and proved to be the tombs of officials of Neter-Khet: half way to the town another was found and cleared also, making a total of six tombs exceptional in character and size.

"The site was left at this stage on May 1st, by which time the midday shade temperature was frequently 112° F. It was almost impossible for

the men to continue satisfactory work under these circumstances any longer, in a situation so exposed and so far from water. The ground nearer the town was therefore not examined, though there are superficial appearances of an extensive necropolis, which is probably that of This. It is to be excavated this winter by funds partly subscribed. The Ashmolean Museum also takes a practical interest in the undertaking."

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Professor Sayce kindly contributes the following note on

EXCAVATIONS AT EL KAB.

"LAST February Mr. Somers Clarke and myself undertook some excavations together at El Kab in the hope of determining the date of the great walls of *enceinte*. We cleared away a portion of the sand that has drifted against the southern side of the northern line of wall, and found from the freshness of the lower tiers of bricks that it must have accumulated not long after the wall was built. Our first discovery was a stair-way in the thickness of the wall, which however terminated 4.50 m. above the ground level, where there seem to have been a platform and ladder of wood. At the foot of the wall was a layer of broken bricks, above which, and close up against the wall, we found the remains of a charcoal fire and fragments of a pot of yellow-red ware.

"The clearance of the sand disclosed a 'prehistoric' cemetery. All the graves included in it were enclosed by curbs of crude brick rising about half a foot above the ground level, and in some cases extending downwards for a short distance as a lining of the sides of the grave. A similar curb or low wall formed the northern boundary of the cemetery, 5 m. distant from the foot of the great wall. The graves were of all sizes and forms and thickly clustered together. One of them was covered by two slabs of stone, immediately underneath which was a saucer of fine red polished ware, and underneath that again fragments of Old Empire jars and bone. In another grave we came across a bowl containing sheep's bones, and below this, at a depth of 2.60 m., a passage lined with slabs of stone above which other slabs were laid so as to form a roof. The slabs were uncut. In the passage were a few human bones, and in the S.-E. corner a copper mirror, a small alabaster vase, and three shells. A third grave was a double one, on the N. and E. sides of which a large number of Old Empire jars were found as well as terra-cotta tables of offerings, the rims of many of which were ornamented with alternate splashes of black and white paint. At a depth of .80 m. a dolichocephalic skull was lying on its left side with the chin towards the west, while a heap of 'dismembered' bones was

to the west, and an Old Empire jar to the south. At the feet was a large saucer of fine red polished ware. The saucer was inverted, and a small black stone and flint flake were placed at its side. Immediately under this interment was another, consisting of a skull and fragments of a skeleton disposed as in the case of the upper burial, and resting on a brick floor. The two interments were separated by an Old Empire terra-cotta dish of offerings and a ring of jars with the points turned towards the east.

"Altogether sixteen graves were examined. In some the bones of the skeleton were almost wholly, if not altogether, wanting; in others, the greater part of them were preserved and arranged so that the body lay in a crouched position. Old Empire jars were very numerous and offering-dishes were not uncommon. In addition, shells, pebbles, flint flakes, fragments of a terra-cotta coffin, and a broken stone with traces of paint were also met with, but no beads. The skulls were all dolichocephalic.

"The red polished pottery belongs to the end of the IIIrd or the beginning of the IVth Dynasty, and so fixes the date of the cemetery. The great wall of *enceinte* is built on the narrow strip of ground that intervenes between its northern boundary wall, or rather curb, and the street of mastabas opened by Mr. Quibell four years ago. Whether the curb or the great wall was the first built it is impossible to say without further excavation. But the curb, like those which surround the graves, shows no signs of weathering, and the cemetery must consequently have been covered by the sand very shortly after its completion. As the accumulation of sand is due to the great wall, which has prevented it from being blown further to the north, it would seem that no great interval of time could have elapsed between the completion of the cemetery and that of the wall.

"Several fragments of granite are scattered on the surface of the sand which have come from some building in the immediate neighbourhood. Some of them were found four years ago by Mr. Quibell, built into a crude-brick structure in the N.-E. corner of the *enceinte*. On one of them we discovered the name of Khâ-sekhemui, who must therefore have erected a granite monument close to the spot where we were digging, and may possibly have been the builder of the great wall.

"While I was at Elephantiné the fellahin found an Aramaic papyrus along with a couple of ostraca, which turn out to relate to loans of money, contracted by members of a Jewish community settled at the time at Elephantiné or Assuan. As the documents belong to the Persian epoch, the fact that Jews had already established themselves so far to the south

is interesting. The deeds contain several new words, and throw light on the origin of Biblical Chaldee.

"Opposite Dishna, at the end of the Marashda canal, I found that a cemetery of the Roman period has lately been opened and plundered by the natives. The tombs were constructed of large burnt bricks and the coffins were partly of wood, partly of terra-cotta with terra-cotta lids."

For the following section we are indebted to Mr. G. A. Reisner:—

WORK OF THE UNIVERSITY OF CALIFORNIA AT EL-AHAIWAH AND  
NAGA-ED-DÉR.

"The expedition supported by Mrs. Hearst, in the name of the University of California, began work at El-Ahaiyah, opposite Menshiyeh, May 21st, and continued through the months of June, July and August, 1900. Attention was kindly called to the place by an official of the *Service des Antiquités* (Sobhi Effendi), who informed us that an archaic cemetery was being plundered by illicit excavators.

"The cemetery lies on a low sandy plain, separated from the river only by a canal, and commanded on the south side by a mountain spur, around whose base the river flows. On the mountain spur are the remains of a large fort (Middle Empire?) which has given us some interesting details—buttress at the outside base of wall, stairways *in the wall*, etc. The slope of this spur and that part of the plain next to the canal are covered with the remains of a town, with houses whose walls are still in places one and a half to two metres high. The main cemetery is an archaic one, containing about a thousand graves or more, of which about 700 had already been plundered. Between these plundered graves, about 250 were found untouched in modern times. The graves yielded a good collection of archaic pottery, pearl and ivory bracelets, hairpins; carnelian, garnet, gold, blue glaze and other beads, etc. The only piece of general interest was a figure of a fox cut out of slate, eyes inlaid with lead, length fifty cm., height twenty-five cm., workmanship fair. This was not used as a slate palette. In addition to maps, plans and notes, a collection of photographs was made, including a negative for almost every archaic grave containing a skeleton.

"About this cemetery was a cemetery of the late New Empire, containing a number of vaulted tombs built of unburned brick. These yielded a large number of necklaces in the original order (one especially beautiful, of red, blue and yellow glazed beads, caught at the throat by a panther's head, the two ends hanging free and ending in lotus flowers). There were also several fine pieces of faience and ivory, and other objects.

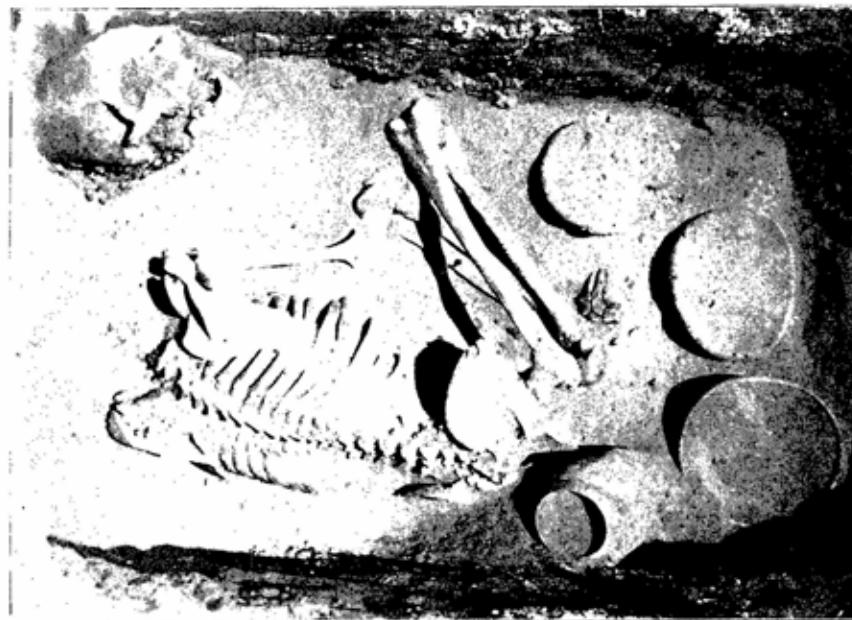
"At the beginning of last season (November, 1900), work was resumed on the two palaces at Dér-el-Ballás. In December and January a small plundered archaic cemetery at Ballás, about a kilometer north of Petrie's work, was excavated. Here again, in addition to a fair collection of the usual archaic objects, photographs were taken of practically every grave excavated.

"February 1st, 1901, while one European remained at Ballás with ten men, finishing up notes, maps and plans, the rest of the force moved to Naga-ed-Dér, opposite Girgeh. Our attention had been called to this place again by Mr. Quibell, inspector of the Service des Antiquités. Natives from Abydos had been engaged in plundering the cemetery the previous summer and fall. The cemetery (or cemeteries) occupies a series of knolls and wadies for about a kilometer along the edge of the narrow lower desert. The southernmost cemetery extends from the cultivation back along a low gravel hill to the wall of the high desert, about 200 metres. The oldest part of the cemetery is near the cultivation, where the burials are in the archaic position, head to south, in simple rectangular pits, or in cists. Near the middle of the cemetery the burials are mixed, some in the archaic position with head to south, some in the archaic position with head to north, and some in the Médium position (head to north, body on left side, knees bent only slightly). The graves change also in character. Among them occur stairway tombs and sealed vaults (rough corbelled vaults). Further on, the burials are all in the Médium position, except at one spot where there were about fifteen untouched graves sealed with mud. This cemetery yielded very little pottery, but an abundance of alabaster and other stone ware. The later tombs contained a large number of button seals of ivory, and also many amulets (turtles, crocodiles, scorpions, scarabs, hands, animal heads, &c.) of ivory, glaze, carnelian and other stones. Several very rough stelae were also found.

"The second cemetery, slightly further north, was the most important. It contained a few late archaic graves and about fifteen large tombs, usually with one main chamber and two small chambers at each end. These tombs were of two types, (1) roofed over with wood, without a stairway, (2) roofed over with a corbelled vault and entered from the riverside (local west) by a stairway. No. 1 is earlier than No. 2. The burials in these tombs are in the archaic position, head to south. The pottery is similar to that found by Petrie at Abydos in tombs of the 1st and 11th Dynasties. These tombs yielded a large quantity of fine stoneware made of slate, alabaster, and volcanic ash, two perfect flint knives of remarkable form, several copper implements, a very fine lot of gold jewellery, and sixteen seal



2



EL AHIAWAH 254, PLUNDERED GRAVE.

1

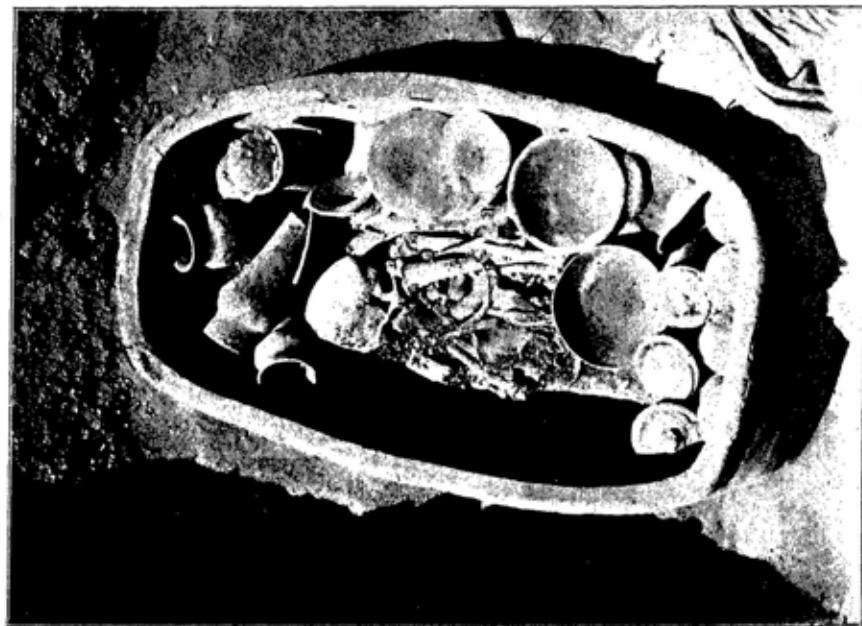


EL AHIAWAH 159, UNPLUNDERED GRAVE.



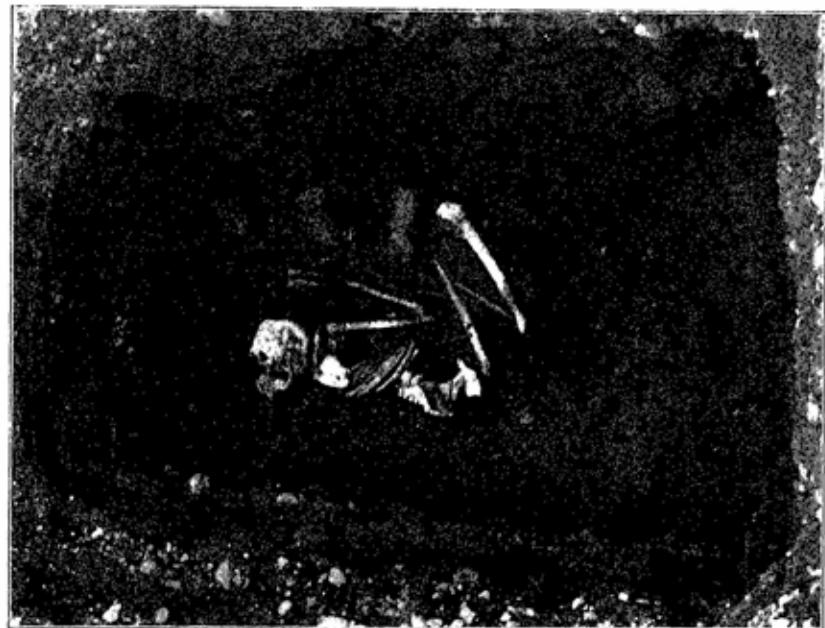


3



EL AHIAWAII 230, SECONDARY BURIAL.

4



BALAS ISO, PLUNGEED GRAVE.



cylinders (fourteen of black stone, one of ivory, and one of gold). The gold jewellery consisted of a gazelle (l. 4½ cm.), a bull, twenty-four large beads in form of univalve shells, ten large cylindrical beads ornamented with looped lines, a *seal cylinder in a case*, a twisted wire, a plain head circlet, 1 cm. wide, a capsule with a curious pattern and with the name of Neith inlaid, two finger-rings, three bracelets, a number of barrel-shaped spiral beads, and a multitude of small beads.

"On the hill above, a badly plundered cemetery of the Middle and New Empires, and on the next spur to the north, a cemetery containing graves of the VIth to the XXth Dynasties, completely plundered in Roman (?) times, were both excavated. Still further north, on the tip of a low spur next to the cultivation, a cemetery was found containing a number of untouched graves. These were mostly of the corbelled vault type, with an opening on the side blocked by unhewn stones, and yielded a large amount of stone ware. The pottery points to the late archaic period or the 1st Dynasty. The burials are in the archaic position, head to south. The graves are poorer, not only in construction, but also in funerary deposits, than those the second cemetery.

"On the slope of a ravine 300 metres further north, was found another badly plundered cemetery, which yielded practically nothing except one burial. The skeleton lay extended on its back, and was accompanied by a magnificent alabaster jar with lid. Both lid and jar are inscribed, one with the cartouche of Unas, and the other with a six-line inscription containing the names of Sehetep-taui-Teti (*zd mdw in-n n-k 'ntiw nb Pwnt*).

"At Naga-ed-Dér, about 500 negatives were made, including a photograph of practically every grave that could be photographed. Thus we have a very large collection of negatives of archaic graves, including about 200 graves at El-Ahaiyah, 300 at Ballás, and 300 at Naga-ed-Dér. In addition to the materials relating to the various types of burial these negatives contain convincing evidence on the subject of archaic dissected burials. Dissected, or secondary, burials occur in these cemeteries, but only rarely. *Only one indisputable case was found*, see figure 3. In no other undisturbed burial which we found was the skeleton dissected, nor was the head separated (see fig. 1). Furthermore, in every case in which the head was found separated from the body, the burial was shown conclusively by other evidence to have been plundered (figs. 2 and 4).

"Our work was carried on this year as well as last year by A. M. Lythgoe, F. G. Green, and myself."

STEINDORFF, *Ber. d. Koen. Sachs. Gesell. d. Wiss.*, 1900, 209, reports on the results of a most successful journey of exploration, undertaken in conjunction with Lieut. von Grünau, the expenses of which were defrayed by private subscriptions and by the Leipzig Academy. The chief object of the expedition was to explore the Oasis of Ammon (Siwah), which, in spite of its historical interest in connexion with Alexander's pilgrimage, had hitherto seemed out of the reach of archaeologists competent to examine its remains. Travellers who visited the oasis were, as a rule, very badly received by the natives, and their descriptions, sketches and photographs served mainly to show that the ruins were fast perishing. Steindorff's expedition is thus the first to present us with trustworthy information about the temples and their inscriptions. His visit was wonderfully successful; during a stay of twenty days in the oasis no contretemps whatever occurred. The only difficulty experienced was in inducing the natives to excavate, and in consequence of this difficulty excavations were slight. Of the chief temple, Steindorff fears that in a few years nothing will be left, but he has copied all that was accessible in it, as in all the other ruins which he visited in the oasis. The inscriptions give the names of several Libyan princes hitherto quite unknown, perhaps also the name of Hacoris of the XXXth Dynasty. Steindorff assigns the older buildings only to the fourth century B.C., evidently the most flourishing period in the history of the place. The examination of the rock-cut tombs also gave some results, but the natives have done their best to destroy any paintings that they may contain. Here also there seemed to be nothing of an earlier date than the fourth century. Though the prospects of future work in the oasis are not brilliant, there is certainly more information still concealed there, as for instance, amongst the fallen blocks of the great temple and in the temple at Aghermi, which is largely blocked by houses.

On the return journey Steindorff visited the Bahriye oasis (Oasis Minor), and was fortunate in discovering an inscribed tomb of the XIXth Dynasty and two temples built in the XXVIth Dynasty by a governor of that oasis.

Before starting on the Siwah expedition, Steindorff with Grünau and Borchardt, spent ten days at Tell el Amarna, collating the inscriptions of the great boundary stelae of Akhetaten and of the tombs in the southern group. They arrived at the conclusion that the so-called tomb of Akhenaten was not intended for the king himself, but for two children that predeceased him. After his return from Siwah, Steindorff, who was joined by Borchardt, Schaefer, and Dr. Thiersch, proceeded up the Nile to examine the fortifications on the ancient frontier above Wady Halfeh, in

addition to the well-known forts of Semneh and Kummeh, planned by Lepsius. Captain Lyons had discovered several temples and forts in 1892-3; the German expedition found several more, planned them and copied the inscriptions of all; they date originally from the XIIth Dynasty, and were added to in the XVIIIth. Dr. Thiersch interested himself especially in the Greek and Roman later remains.

Wherever the expedition stayed they copied, collated and planned. At Thebes Steindorff copied the tomb of Rames, which dates from the beginning of the reign of Amenhotep IV. It is to be hoped that the rich results of this expedition will soon be made accessible by full publication. The report is reviewed by Piehl (*Sphinx*, iv. 210).

C. S. MYERS, *Man*, 1901, No. 91, publishes four photographs of the temple and village of El Khargeh, with a brief description of the district, which he visited last April in company with Mr. Mace and Mr. A. Wilkin.

In *Annales*, ii. 44, are printed extracts from M. Foucart's reports as travelling inspector in the Delta in 1893-4, and ib. ii. 84, a description of the ruins of El Hibeh, its temple built by Sheshanq I. and Osorken I., and its necropolis, by Ahmed Bey Kamal.

DARESSY, *Annales*, i. 97, describes the discoveries made and publishes the texts found in the chapel of Uazmes. The same writer, ib. 141, gives an account of the discovery of 153 coffins, and many other relics of the priests of Amen at Dér el Bahri in 1891. Ib. ii. 1, he reports on the discovery of a tomb at Sheikh Abd el Kurneh in 1896. It contained four coffins, of which the principal one was of Hataai, about the time of Akhenaten. In the coffins were many interesting objects, including a very fine bronze bowl engraved with scenes of wild life.

HOWARD CARTER, *Annales*, i. 191, reports the discovery of statues in digging the foundations of a house east of the temple of Luxor.

BORCHARDT, *Annales*, i. 211, reports on the mastaba pyramid of Sileh in the Faiyûm, with illustrations.

MARQUIS OF NORTHAMPTON, *Annales*, i. 192; letter giving the results of his experimental digging at Kum el Ahmar, opposite Minieh.

AHMED BEY KAMAL, *Annales*, ii. 14, reports on his excavations at El Bersheh in 1900; many tombs of the Middle Kingdom found contained model boats, etc.

LEGRAIN, *Rec.* xxii. 146, writes a supplementary article descriptive of a temple of Osiris, recently laid bare by him near the eastern gate in the great enclosure wall of Karnak. This article is intended to serve as an introduction to that printed on p. 125 of the same volume (already noticed, *Arch. Rept.* 1899-1900, p. 18). The same writer, ib. xxiii. 65, gives plan and

inscriptions of the chapel and tomb of Osiris on the east side of the temple of Apt at Karnak.

FOUCART, *Rev. Arch.* xxxviii. 448, reviews Petrie's *Royal Tombs*, i.; ib. xxxvii. 171, reviews *Ramesseum and Tomb of Ptahhotep*; in *Sphinx*, iv. 194, reviews *Hierakonpolis*, i.; ib. iv. 70, reviews Petrie's *Dendereh*.

WIEDEMANN, *O. L. Z.* iii. 330, reviews *Hierakonpolis*, i.; cf. Max Müller, ib. 337.

LORET, *Sphinx*, v. 37, reviews Amélineau's *Les Nouvelles Fouilles d'Abydos* and *Tombeau d'Osiris*.

VON BISSING, *Sphinx*, v. 53, reviews Moritz, *Excursion aux Oasis*.

PIEHL, *Sphinx*, iv. 225, reviews Loret's *Fouilles dans la Nécropole Memphis*, 1897-99, and ib. 111, notices various other memoirs.

MAX MÜLLER, *O. L. Z.* iv. 66, reviews *Dendereh*.

MASPERO, *Rev. Crit.*, 20 Mai, 1901, reviews *Hierakonpolis*, i.

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#### MEMOIRS, ETC., ON EXCAVATIONS.

PETRIE, *Diospolis Parva*. In this memoir the writer gives an account of his excavations at Abadiyah and Hû in 1898-9, in cemeteries of the prehistoric period, of the Old and Middle Kingdoms, and of the XVIIIth Dynasty, also in the Ptolemaic enclosure, afterwards converted into a Roman fort. But the great interest of the volume consists in the attempt to establish a system of sequence dating by a digest of prehistoric material; this occupies a large part of the book (see below, p. 45).

PETRIE, *Royal Tombs of the Earliest Dynasties*, part ii., with the supplementary plates. This contains the bulk of the new material found on the sites indicated by the title, though the final working over of the large mass of fragments is reserved until access can be had to those accumulated in previous excavations at Abydos.

BORCHARDT, *A. Z.* xxxviii. 94, reports on the excavations at the obelisk temple of Ra at Abusir. The portion of the enclosure lying in front of the obelisk having been nearly cleared during the previous season, in 1899-1900 the part lying at the back and sides was attacked. This displays a more complex plan than had been suspected. The most important discovery is that of a chapel on the south side. A considerable amount of sculpture remains here, showing religious scenes connected with the building of the temple and a *heb-sed* festival, similar to that of later times. Behind the chapel, the walls of the passage previously traced round the eastern court of the enclosure have again been met with, and fine fragments of scenes illustrating wild life, care of the flocks, agriculture, etc., have been recovered.

from them. These sculptures are similar in character to those in tombs. There are also connected with them figures personifying the seasons and the nomes of Egypt. Some specimens of these sculptures are reproduced in outline.

SCHAEFER, *A. Z.* xxxviii. 101, gives the plans of brick buildings (belonging to a temple?) attached to the southernmost pyramid at Abusir, which he partly excavated. The site had already been worked by sebakhs diggers, and whatever may have existed there before, there is now little prospect of good discoveries. The name of Neferar-ka-ra, and that of another king, whose Horus name was Nefer-khau, have been found. The funds for this work, as well as for the extremely important excavation of the obelisk temple of Ra, are entirely provided by the generosity of Herr von Bissing.

MASPERO, *Annales*, i. 149, explains that the official work at Sakkarah is now directed to completing the exploration of the pyramid field begun in M. Maspero's previous term of office, opening those pyramids not yet entered, and especially exploring the enclosures, temples, etc., attached to the numerous pyramids. The excavations are under the direction of M. Barsanti.

BARSANTI, *Annales*, i. 150, describes the mastaba of Samnofir (Seshemnefer), with copies of the scenes and inscriptions, and (ib. 161) the discovery of the XXVIth Dynasty tombs of Psammetichus and Setarban. M. Maspero publishes the "Pyramid Texts," etc., contained in the tomb of Psammetichus (ib. 166), and M. Chassinat identifies this Psammetichus as one who dedicated a stela in the Serapeum in the twenty-third year of Amasis II. Further, BARSANTI, ib. 189, describes the tombs of Smendes, in which a Phoenician inscription was found (see below under "Foreign Relations"). The same writer, ib. 230, describes the tomb (Saite) of Petenisis, discovered near the Pyramid of Unas, and (ib. 262) that of Thanhebu, which contained fine models of offerings and amulets. The inscriptions are edited by Maspero. Ib. 285, Barsanti reports on an anonymous unfinished pit near the Pyramid of Unas; ib. ii. 92, on the opening of the Pyramid of Zawiyet el Aryan, in which nothing was found.

*Fouilles autour de la Pyramide d'Unas*, BARSANTI and MASPERO, fasc. i., is a reprint of the account of these explorations, from the first volume of the *Annales*.

#### PUBLICATIONS OF TEXTS.

EDFU. Review of Rochemonteix's *Edfou*, fasc. iv.: PIEHL, *Sphinx*, iv. 86.

EL KAB. Tomb of Renni, vol. 4, of the series *Wall Drawings and Monuments of El Kab*, by J. J. Tylor. An interesting tomb dating from the early part of the XVIIIth Dynasty (Amenhotep I.), a period at which such monuments are very rare.

THEBES. Fragments of the statue of the Theban governor, Mentuemhat; inscription naming Amenhotep and Sat-ka-mes (?); inscription of Pen-Ra, architect of the Ramesseum; all published by DARESSY, *Rec. xxii.* 141-3.

LUXOR. Lower ends of the lines of the "poem of Pentaur," so far as the excavations in the temple have shown them: DARESSY, *Rev. Égypt.* ix. 58. J. DE ROUGÉ, ib. 64, continues the publication of the text.

MEDINET HABŪ. Inscriptions of the chapel of Ameniritis: DARESSY, *Rec. xxiii.* 4. The first instalment of Newberry's publications of the tomb of Rekhmara is reviewed by MASPERO, *Journ. des Savants*, Sept., 1900, and FOUCART, *Rev. Arch.* xxxix. 130.

DÉR EL BAHRI. The third volume of Naville's *Deir el Bahari* is reviewed by PIEHL in *Sphinx*, v. 32.

ABYDOS. Inscriptions of the Ethiopian period: DARESSY, *Rec. xxii.* 142.

SAKKAREH. The scenes and inscriptions from the tomb of Akhethetep, hitherto unpublished: Davies *Mastaba of Ptahhetep and Akhethetep*, part ii. (Arch. Surv. Egypt Exploration Fund). The first part of this memoir is reviewed by MAX MÜLLER, *O. L. Z.* iv. 158, and by FOUCART, *Rev. Crit.* April 22nd, 1901.

GIZEH. A sphinx stela from the place of the Great Sphinx: DARESSY, *Rec. xxii.* 140.

MIT-BAHÍNEH. Inscription of Sheshenq I.: DARESSY, *Rec. xxii.* 143.

CAIRO. A table of offerings of Sety I., from Heliopolis, found in the walls of a house in Cairo. AHMED BEY KAMAL, *Annales*, ii. 95.

NAUCRATIS (?). A stela: DARESSY, *Rec. xxii.* 140.

ROME. Objects presented to the Vatican by the Khedive: MARRUCHI, *Bessarione*, ix. 1.

FLORENCE. Medici obelisk of Rameses II., and a XIIth Dynasty stela from Wady Halfeh (with an account of the temple there by Lyons): PELLEGRINI, *Bessarione*, ix. 410.

PARIS. Texts from the Serapeum stelae; CHASSINAT, *Rec. xxii.* 163; *xxiii.* 76. A very early granite statue, A 39, in the Louvre: WIEDEMANN, *O. L. Z.* iv. 41.

BRIGHTON. Two stelae, one showing the Reheni ram; statuette of Min-mes, chief magician (?) to Rameses II.: WEIGALL, *P. S. B. A.* xxii. 272; *xxiii.* 13.

## HIERATIC.

ERMAN, *Zauber sprüche für Mutter und Kind*; from the *Abhandlungen* of the Berlin Academy, 1901. This is the publication of a papyrus in the Berlin Museum containing a few recipes and a number of spells for the benefit of a mother and her infant. The papyrus is of considerable length—fifteen small pages—and nearly complete, but it is in a condition which makes it difficult to decipher. Two pages are reproduced in fac-simile, and the whole text is printed in transcription after careful examination by Sethe and Lange, as well as by Erman himself. The papyrus belongs to the period of the late Middle Kingdom and the early New Kingdom, a period already represented by the Ebers, the Westcar, and the Rhind Mathematical papyri. Much of the text is extremely difficult, but Erman has succeeded in translating the greater part of it, and it proves curious and interesting, referring to magic knots, &c.

The same writer, *A. Z.* xxxviii. 151, gives the hieroglyphic transcription and translation of a fragmentary papyrus in the Gizeh Museum. It is a petition for support for a foreigner (?) having no land in Egypt.

DARESSY, *Ostraca*; Nos. 25,001—25,385, being a volume of the *Catalogue Générale des Antiquités Egyptiennes du Musée du Caire*. The hieratic inscriptions on these ostraca include portions of favourite literary compositions, such as the "Instructions of Amenemhat," the "Story of Sanehat," &c., also "Hymns to Amen," pious effusions of various sorts, letters, accounts, and jottings. (Ostracon 25,360 is inscribed in some foreign character, perhaps Assyrian.) Each ostracon is summarily described, with reference to any previous publication of it, and often with a printed transcription of the text. Indices of royal and personal names and titles, &c., are added. Over thirty fine heliogravures reproduce a large number of the specimens in fac-simile. This volume is therefore not only a very valuable index to the collection, but it includes the edition of many of the texts in an almost final form. The demotic ostraca, of which there is doubtless a good collection in the Museum, are evidently reserved for a future publication.

The first volume of the *Hieratische Papyrus* of the Berlin Museum, begun in 1896, and now completed, deals with two papyri found together at Thebes. The edition consists of complete lithographic fac-similes of the papyri, with brief introduction by the editors, who are the authorities of the Berlin Museum. One papyrus is a ritual of Amen, the other is a ritual of Mut. The texts are partly in the name of Rameses IX. of Lepsius (XXth Dynasty), but the style of the writing conforms to a later date, indicated by the name of Takellothis (XXII<sup>nd</sup> Dynasty) on the back. The

two rituals are practically identical, and the same as known rituals of other gods. The hymns to each of the two deities are naturally distinct.

SPIEGELBERG, *Rec.* xxiii. 100, discusses the vase inscription from Tûkh el Karmûs.

#### DEMOTIC.

SPIEGELBERG, *Agyptische und Griechische Eigennamen*; a valuable study of a number of bilingual mummy tickets of the Roman period, with names in Greek and demotic. Over 500 names are discussed and indexed, and the funerary formulae of the labels are also translated. The work is issued as the first part of *Demotische Studien*.

GRIFFITH, *P. S. B. A.* xxiii. 16, gives new readings, &c., in the Khamuas stories.

In *A.Z.* xxxviii. 93, it was announced that Mr. Herbert Thompson, in preparing an elaborate edition of the so-called Gnostic demotic papyri, had discovered the solution of the enigmatic writing in them. Mr. Thompson informs me that he has since found an interesting paper in the *Mémoires de l'Institut Égyptien* for 1897 (Tome iii. p. 388 *et seqq.*), in which Mr. GROFF of Cairo has given specimens of decipherment of the secret writing, showing that Groff already understood the system very completely. The publications of the *Institut Égyptien* seem singularly difficult to obtain, and except when writers have chanced to send reprints, it has not been possible to report on their papers.

#### HISTORY.

##### *Earliest Historical Period.*

The large amount of new material relating to the early kings collected by Professor Petrie at Abydos has yielded few clear leads to their identification with the kings mentioned in the lists of Abydos and Manetho. Nevertheless, with the help of certain fixed points obtained in the last few years, he has been able to arrange the names found in a provisional order which agrees with the circumstances of their discovery, the relative positions of the tombs, and the development of style. The correctness of the arrangement, within certain narrow limits of error, can hardly be doubted. Narmer of Hierakonpolis and Abydos belongs to the times immediately preceding Menes, to which period some obscurer names are also attributed. Menes himself, as identical with Aha (Nakadeh and Abydos), seems well ascertained, together with a sufficient number of kings to account for the whole of the 1st Dynasty; the eight kings of that dynasty are all fairly well identified. Of Dynasty II.,

Perabsen and Kha-sekhemui (of Hierakonpolis and Abydos) are the most conspicuous; but the harrying of Abydos has so mixed and destroyed the remains of the tombs that in several cases the attribution of certain sepulchres to particular kings remains somewhat doubtful.

Tombs of kings of the IIIrd Dynasty have been found by Mr. Garstang's work, and there is good hope that in the same neighbourhood other names may be recovered belonging to the period between Dynasties I. and IV.

SETHE, *A.Z.* xxxviii. 64, quotes a passage of a pyramid text which may date from a time before the union of the Two Lands. PIEHL, *Sphinx*, iv. 159, criticising Sethe, renders the text differently.

FOUCART, *Comptes Rendus*, 1901, 228, discusses the Horus-name of Narmer, and proposes to read it Beza, the name of the first king of Dynasty II. A group of signs on the large sculptured mace from Hierakonpolis, which has been thought to represent a king's name, he proposes to read Qeb, taking the name to be that of the last king of Dynasty I.

WIEDEMANN, *Umschau*, March 30th, April 6th, 1901, reviews the new results of the excavations in Egypt, especially of those made at Hierakonpolis and Abydos.

ERMAN, *A.Z.* xxxviii. 114, on a priest of kings of the Ist—IIIrd Dynasties, who lived in the Persian period; with a note on the worship of old kings revived in late times.

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VON BISSING, *Bericht d. Diodor über die Pyramiden*. The writer holds that the description of the pyramids in Diodorus (i. 63, 2 *et seqq.*) agrees in general with the facts far better than the account in Herodotus. Pliny and Diodorus are in noticeable agreement, and must have drawn their information from the same source, probably from a work by Artemidorus of Ephesus. Von Bissing endeavours to prove that the same writer inspired Strabo, and from a comparison of the measurements of Diodorus, Pliny and Strabo, seeks to reconstruct the measurements of Artemidorus. This involves some nice questions of metrological conversion, upon which Professor Nissen contributes a note. The latter is inclined to derive much of Diodorus' account from Agatharchides. The pamphlet contains many valuable remarks, e.g., on the use of iron in ancient Egypt: on the employment of sledges running up slopes of brickwork, instead of cranes, for raising blocks to the level of high buildings: on the name Khephure, &c. It will be very useful to Egyptologists and students of the somewhat neglected Greek historian.

MAX MÜLLER, *O. L. Z.* iv. 85, writing on the origin of the IVth and Vth Dynasties in Egypt, suggests that Sakhebu of the Westcar Papyrus is simply a form of the name of Sekhem, the capital of the Letopolite Nome.

DE RICCI, *Rev. Arch.* xxxvii. 318, on an inscription from Abydos naming Sankhara.

SETHE, *Untersuchungen z. Gesch. u. Alterthumskunde Aegyptens*, ii. 1, on "Sesostris." The writer helps to identify this king with Usertesen III., to whom the name "Sesostris" is given by Manetho, by reading the name "Sen-usert" instead of "Usertesen." Such a reading is quite possible and very plausible: the difficulty is that the signs are in all cases, whether early or late, found in the order "Usertesen," and the analogy of feminine names in *snt* does not seem quite sufficient to clinch the argument for the inversion. But Sethe's very learned essay contains much other reasoning, and will probably convert most readers to his view. He discusses the Greek traditions of Sesostris, more especially the long account of Diodorus, and compares with them the evidence of Middle Kingdom monuments. Usertesen I. as much as Usertesen III. contributed to the composition of the hero Sesostris.

MASPERO, *Rev. Crit.*, June 24th, 1901, reviews the above, and is disposed to accept the reading Sen-usert for Usertesen.

SAYCE, *P. S. B. A.* xxiii. 95, on the Hyksôs kings and their scarabs (Khyan, etc.).

WIEDEMANN, *O. L. Z.* iv. 110, and PIEHL, *Sphinx*, iv. 80, review Steindorff's *Blüthezeit des Pharaonenreichs*.

The second number of Sethe's *Untersuchungen* II. is by Professor BREASTED, and is entitled *A new chapter in the life of Thothmose III.* The writer, accepting Sethe's arrangement of the history of Hatshepsut, retranslates an inscription on the youth and coronation of Thothmose III., the broken lines of which had previously been read always backwards, i.e. in the reverse of the true order. The inscription indicates that in early youth Thothmose was a priest in the temple of Amen. His mother was not of royal blood. Prof. Breasted argues that in early youth he was an obscure person and by his marriage with Hatshepsut obtained a better claim to the throne than Thothmose I. His claim was taken up by the priests of Amen, who contrived by means of an oracle given at a ceremony, at which Thothmose I. and the future Thothmose III. were both present, to make Thothmose III. king. It is very unfortunate that the inscription is so much injured, but the translation is carefully worked out. Professor Breasted considers that Hatshepsut's account of her coronation at Dêr el Bahri is untrustworthy, the date of New Year's Day especially being contradicted by the inscriptions on her obelisk.

There is also a chapter to show the extent of Egyptian power in Syria before the wars of Thothmes III.

ERMAN, *Ä. Z.* xxxviii. 150; on a prince called "Little Tety," of the beginning of Dynasty XVIII.

NIEBUHR, *Die Amarna-Zeit*, deals with the relations of Egypt and Western Asia as exhibited in the Tell el Amarna tablets. English translation by J. Hutchison.

BREASTED, *Ä. Z.* xxxviii. 47, identifies a new fragment of the tomb of Horemheb, an identification first suggested by Wiedemann. He shows that the tomb was constructed in the time of Amenhotep IV., and that some alterations in the scenes and inscriptions were made later, bestowing royal emblems on Horemheb after he had ascended the throne.

GROFF, *Rec.* xxiii. 32, on the mummy of Merenptah.

MAX MÜLLER, *O. L. Z.* iv. 280, notes a reference to Shishak's Palestine campaign in an inscription in Quibell's *Ramesseum* calling the country the land of the Retnu.

SCHAEFER, *Ä. Z.* xxxviii. 51, contributes notes on the Tanis inscription of Taharka.

SPIEGELBERG, *Zeits. f. Assyriologie*, 1901, 396, identifies the name of Puaima, king of Mendes, in the annals of Assurbanipal with the contemporary name Puarma.

In *O. L. Z.* iv. 317, the same writer identifies the name of Nitetis (daughter of Apries), in its hieroglyphic form meaning "Neith comes," and discusses one of its elements.

WIEDEMANN, *Umschau*, April 6th, 1901: on the stela recounting the war between Apries and Amasis.

DARESSY, *Rec.* xxii. 142, publishes an inscription naming the mother of Aahmes II.

SCHAEFER, *Ä. Z.* xxxviii. 66, illustrates *Hdt.* iii. 21 (Cambyses and the Ethiopian bow) by a passage in an inscription of Amenhotep II.

SCHAEFER, *Die Aethiopische Königsinschrift des Berliner Museums, Regierungsberichte des Königs Nastesen*. Here Schaefer edits the great stela of the Ethiopian king Nastesen, which he shows to have been set up originally in the temple of Gebel Barkal. The publication in *L. D.*, from a squeeze, is imperfect and faulty, besides conventionalized, as may be seen on comparing it with the admirably clear photographs given here. Schaefer's edition is very elaborate. It is pretty clear that Nastesen was contemporary with Psammetichus III. and Cambyses; it is even probable that the name of Cambyses occurs upon the stela, but the reading is not quite certain. The orthography and language are very abnormal and debased, the inscription

being written in Egyptian hieroglyphs by an Ethiopian. Schaefer has succeeded in disentangling many of the difficult expressions, but there are others that cannot yet be understood. The stela recounts the ceremonies in connexion with the royal coronation. Meroe was at that time the residence of the king, the older capital of Napata being secondary. The king starts from Meroe, goes to the temple of Amen at Napata by the desert route, then northward to Pnoubs and up the river again to Napata, whence he journeys to Tare (on the eastern bend near the Fourth Cataract) and back, finally returning from Napata to Meroe. The rest of the inscription is chiefly occupied with records of military expeditions.

ERMAN, *A. Z.* xxxviii. 127, gives an interpretation of the strangely written stela of Nectanebo II. from Naucratis, with note added by Wilcken on the imposts upon Greek merchandise. Compare also MASPERO's version in *Musée Égyptien*, p. 40.

WIEDEMANN, *O. L. Z.* iii. 286, notes that Alexander appears to have adopted the *ka*-name of Nekhtnebef, suggesting that he attempted to make himself accepted as a new manifestation, or at least as a legitimate successor, of the last of the Pharaohs. This is a leading idea in the Romance of Alexander.

#### Chronology.

ROST, *O. L. Z.* iv. 58, reviews KRALL'S *Grundriss d. Altorient. Gesch.*, especially with regard to the chronology of Egypt.

WIEDEMANN, *O. L. Z.* iii. 322, writing on Egyptian chronology, notes that the approximate date for the XIIth Dynasty in his History agrees with the higher of the two dates deducible from Borchardt's Sothis date as found in the Kahun Papyri (c. 3260 B.C. and c. 1800 B.C.). He doubts the present possibility of interpreting the Kahun record correctly into any absolute date.

LEFÉBURE, *Rev. Égypt.* ix. 71, on the principal deductions from the Sothiac dates, with a note by REVILLOUT. This paper, however, was written in 1896, before the Kahun date was found.

LIEBLEIN, *P. S. B. A.* xxii. 352, on the heliacal rising of Sothis in the XIIth Dynasty. He doubts the possibility of the new date, and questions the cogency of the evidence on which it is founded.

#### GEOGRAPHY.

SPIEGELBERG, *Rec.* xxiii. 101, on the name of the nome of Tentyra.

PIEHL, *Sphinx*, iv. 133, gives translations of the Edfû texts referring to the nomes (to be continued).

SPIEGELBERG, *O. L. Z.* iv. 227, on place-names in the XIXth nome of Lower Egypt, from inscriptions in the Amherst collection.

GRENFELL and HUNT, in *Fayûm Towns and their Papyri*, devote many pages to a very important study of the ancient geography of the Faiyum. DARESSY, *Rec.* xxi. 137, gives the names of several towns in the Faiyum of the time of the XVIIIth Dynasty. (Note also Salmon's Arab list of place-names, below p. 84.)

#### FOREIGN RELATIONS.

Among the most important finds made this year in Crete was an alabaster lid inscribed with the names of the Hyksôs king, Khyan, found in the palace at Cnossus. By the kindness of Mr. A. J. Evans, I am able to give here a copy of the finely-cut inscription. It consists of the prenomen and nomen of the king contained in a single cartouche, *Ntr nfr s.usr-n-Ht, s' R', Hyn* "The good god Suserenra, son of the sun, Khyan." This inscription was found beneath a Mykenaean wall and floor-level, and only three yards from it lay a Babylonian cylinder of lapis lazuli mounted in gold. The Mykenaean age is known to have been contemporary with the XVIIIth Dynasty. This find is evidently pre-Mykenaean. That Khyan, of whom a statue was found at Bubastis (NAVILLE, *Bubastis*, pl. xii.), was a Hyksôs seems now pretty well ascertained. A monument of his has been found at Gebelén in Upper Egypt, so far implying that he ruled the whole country. His name is found most frequently on scarabs and cylinders of a style which connects him with a group of kings whose names are hitherto known to us only by these little objects. The excavations of Mr. Mace and Mr. Garstang have shown that this group of scarabs must be placed between the XIIth and XVIIIth Dynasties. The names of several of the kings in the group, including that of Khyan himself, are foreign and two of these sovereigns bear, in addition to the ordinary Egyptian titles, the title of *Hq-b's.wt*, which Max Müller with great probability considers the origin of the word Hyksôs. As to Khyan, Josephus has preserved from Manetho a Hyksôs name *Iavas* or *Iavvas* (XVth Dynasty), which has been compared with this, but none of the other scarab-kings can be identified with names in the Josephus list. Hitherto no name of an Egyptian king earlier than Amenhotep III. had been found either in Greece or the islands of the Mediterranean, at least with any probability of its being contemporary with the deposit in which it occurs (see HALL, *Oldest Civilization of Greece*, p. 50); but, as we have said, the cartouche of Khyan is associated at Cnossus



with remains older than Mykenaean. When we recall that a lion from Baghdad in the British Museum bears the cartouche of Khyan, we may believe that this king was of great importance. Though in Egypt itself he appears obscure, the monuments of no other Pharaoh have so wide a range. Some of the kings of his group appear to have Semitic names. His statue is headless, otherwise the features might have given a clue to his nationality. Let us hope that further discoveries in Crete or in the Euphrates valley, if not in Egypt itself, will yield positive information about this tantalizing personage. There seems no reason why the monument found last year at Cnossus (*Arch. Rept.*, 1900, p. 65) should not also belong to the Hyksos period.

HALL, *Oldest Civilization of Greece*. As written by an Egyptologist who has studied the subject of Greek origins well in all its branches, this book is of special interest to Egyptologists. The Mykenaean civilization is the main theme of the work, in which the results of researches far and wide are brought together and soberly criticised. Several of the Egyptological details are new and remarkable, e.g. the identification of the hieroglyphic name of Cyprus in the XVIIIth Dynasty.

MORET, *Rev. Arch.* xxxviii. 198, illustrates the description of the shield of Achilles by scenes from Egyptian tombs, and suggests a connexion.

ERMAN, *A. Z.* xxxviii. 1, retranslates Golenischeff's papyrus of the voyage to Syria. Many new renderings are given, and the fragment hitherto supposed to belong to a third page is inserted in a gap in the first page. But this change has not yet been verified with the original. Cf. PIEHL, *Sphinx*, iv. 235.

R. GARNETT, *Athenaeum*, April 20th, 1901, draws attention to the passage in the papyrus just named, mentioning a gift of 500 sheets or rolls of papyrus to Zekerbaal, king of Byblos, as indicating that papyrus was in use in the libraries of Phoenicia in the eleventh century B.C.

MAX MÜLLER, *O. L. Z.* iv. 8, suggests that a XIXth Dynasty papyrus makes mention of cuneiform correspondence.

G. A. SMITH, *Athenaeum*, July 6th, 1901, records the discovery of a basalt slab with Sety I. offering to Amen and Mut, east of the Jordan at Tell esh Shilab in the Hauran.

BALLERINI, *Bessarione*, viii. 413; ix. 61, 197, on the nomad tribes of Palestine and Sinai according to old Egyptian monuments.

K. NIEBUHR, *Die Amarna Zeit*; on the relations of Egypt and Western Asia during that period. Of this there is an English translation by J. Hutchison entitled *The Tell el Amarna Period*.

PIEHL, *Sphinx*, iv. 125, notes on the Israel stela of Merenptah. VIREY, *Rev. Bibl.*, October, 1900, discusses the passage mentioning the Israelites.

STEINDORFF, *A. Z.* xxxviii. 15, an Egyptian list of Syrian slaves on an ostracon at Leipzig, with facsimile. Cf. Piehl, *Sphinx*, iv. 234.

SAYCE, *P. S. B. A.* xxiii. 98, on the city of Arina mentioned in the treaty between Rameses II. and the Hittites.

DARESSY, *Rec.* xxii. 137, on name of Carchemish in temple of Ombos. MAX MÜLLER, *O. L. Z.* iii. 310, on the land Zapi (postscript). NÖLDEKE, *A. Z.* xxxviii. 152, on Alashiye, perhaps *Ελαονοσσα*, west of Tarsus.

MAX MÜLLER, *O. L. Z.* iii. 306, on the Berlin stela of the beer-drinking soldier. WIEDEMANN, *ib.* iv. 7, illustrates the drinking through a cane by other Egyptian instances.

GRIFFITH, *P. S. B. A.* xxii. 271, publishes a photograph by Prof. Pirie of the Aberdeen Reshep stela already described by Spiegelberg.

MAX MÜLLER, *O. L. Z.* iv. 319, finds a Semitic word for "soldiers" in the Rosetta inscription. *Ib.* iii. 325, criticizes several suggestions for equating certain Biblical words and names with Egyptian (cf. Canon CHEYNE, *ib.* 464). *Ib.* 399, on a corrupted Egyptian word *sdm* ("paint the eye") in Hebrew. *Ib.* 433, postscript to the translation of the stela, Louvre, C.1. *Ib.* 449, suggests that the Semitic name of a water-bird in an Egyptian papyrus is derived from a Semitic word "mourner (female) of god" and that the name is a relic of an Adonis myth in Canaan. *Ib.* 221, interesting discussion of the word for stag (?) in the Semitic languages, illustrated by the same word as borrowed by the Egyptians. *Ib.* iv. 190, on pronunciation of the sibilant *sin* in old Canaanite as recognizable through Egyptian transcriptions. *Ib.* 354, on Cheta-ur.

GRIFFITH, *P. S. B. A.* xxiii. 72, on the chronological value of some Egyptian words found in the Bible, namely "Pharaoh," "Yeor" (river), "Seueneh" for Syene.

LIDZBARSKI, *Ephemeris f. Semitische Epigraphie*, i. 152, on a Phoenician dedication to Isis-Astarte—1st to 2nd century B.C.—on the base of a stela with Horus and crocodiles.

#### LANGUAGE AND WRITING.

The Berlin theory of the relationship of Egyptian and Semitic, though generally accepted by the younger students of the Egyptian language outside France, is rejected by Egyptologists of the older school. Maspero and Piehl, whose knowledge of Egyptian is unquestionable, have both declared themselves against it, though only in general terms. It is a matter, however, that concerns the principles of Semitic and Egyptian

grammar. A mere reading acquaintance with languages, no matter how profound and wide, is not by itself sufficient qualification for judgment on so remote a relationship. The question can only be decided finally by specialists weighing the evidence again and again in the light of fresh discoveries, while comparative philology gradually conquers new fields. The classification of the grammatical forms of Egyptian, on which the theory has been founded, is of course at present the consideration of real importance. In the task which the Berlin school is carrying through, the theory is only an episode, the precise value and importance of which can hardly yet be determined.

PIEHL, *Sphinx*, iv. 232, reviews JOHNSTON on *The Relationship between Egyptian and Semitic*. The same writer, ib. v. 23, doubts the employment of the "nominal" sentence with nominal subject in simple assertions, both in Egyptian and in Coptic; for certain instances in which it might be supposed to exist he proposes the term "interjectional proposition." Ib. 27, he objects to the term pseudo-participle, and proposes to divide the forms under that heading into finite verbs and true participles.

MASPERO, *Rec.* xxii. 218, and xxiii. 48, *À travers la vocalisation Égyptienne*. In the former the writer upholds the theory that *w* in Coptic often represents an earlier *a*; also that the vulture hieroglyph represents a vowel and not a consonant.

ERMAN, *Ä. Z.* xxxviii. 152, on the interchange of *f* and *w* in Egyptian.

GARDINER, *P. S. B. A.* xxii. 321, on *nty* and *yw.ty* and the demonstrative *n* and its derivatives.

SPIEGELBERG, *Sphinx*, iv. 142; additional verbs *IIae gem.*; also ib. 227, on Coptic derivatives of Egyptian verbs *sqry*, *sgr*, *shzy*.

SETHE, *Ä. Z.* xxxviii. 144; a late-Egyptian form for ordinal numbers.

PIEHL, *Sphinx*, iv. 117, on a queen's title; ib. 118, on a passage in the Westcar Papyrus; ib. 231, on the origin of the preformative *AA*; and on *ty-sw*; ib. 235, on the derivation of a late-Egyptian word; *P. S. B. A.* xxii. 384, notes on philology (Petbe and a title).

SETHE, *Ä. Z.* xxxviii. 54, sees in the common occurrence of the title "judge," *sab*, in the New Kingdom a proof that it was then used as a general title of respect. PIEHL, *Sphinx*, iv. 159, contests this view.

MORET, *Rec.* xxiii. 28, discusses the royal title "Horus of gold."

LORET, *Sphinx*, iv. 68, would read *pdr* instead of *qdr* in the d'Orbigny Papyrus (as pointed out in *P. S. B. A.*, March, 1889, 167).

SCHAEFER and LANGE, *Ä. Z.* xxxviii. 109, on a remarkable use of the word *smt*, "gebel" or "necropolis," for the burial place of a person or family in a cemetery.

SPIEGELBERG, *Rec.* xxii. 161, 162, shows that in Horapollo  $\betaαιηθ$  = "sparrowhawk," and that  $\Piαταρθημις$ , in *Hdt.* ii. 162, should be corrected to  $\Piαταρθηκις$ .

SPIEGELBERG, *Sphinx*, iv. 140, on two passages of the Sanehat Story, one illustrating the statement of Diodorus (i. 18), that the Egyptians allowed their hair to grow while they were abroad.

GRIFFITH, *Journ. Anthropol. Inst.* xxx. 153, a paper on *The System of Writing in Ancient Egypt*.

FOUCART, *Rev. Crit.*, April, 1901, review of the hieroglyphs in *Ptah-hetep I*. To this is added a note on the same subject by MASPERO.

PIEHL, *A. Z.* xxxviii. 56, obtains the value *nmt* for the hieroglyph of the feet (motion) in Ptolemaic texts. (For the same value in good periods also see SCHACK-SCHACKENBURG, *Sphinx*, iv. 163). In *Sphinx*, iv. 62, he gives the late values of *ln* for a circle of stones, and of *khred* for the side-lock of youth; ib. 119, he writes on the mallet hieroglyph; ib. 120, on a late sign for *ām*; ib. 121, he gives the late value *bq* for the tree; ib. 122, late value *ntr* for the sacred eye and for the crocodile; ib. v. 64, doubts the value *qn* usually given for a certain hieroglyph and suggests *sθn*. SPIEGELBERG, *Sphinx*, iv. 228, on the vase (*nv*) = *nyu* (?); ib. 229, on the old man hieroglyph = "sheikh." SCHAEFER, *A. Z.* xxxviii. 65, on a late use of the sign *ntr* for 1st sing. suffix. LORET, *A. Z.* xxxviii. 67, explains a difficult group on the Beneventum obelisk (cf. *Sphinx*, iv. 162). SETHE, *A. Z.* xxxviii. 103, discusses the group for the autumn or inundation season and establishes the true reading; ib. 143, deals with the use of the group *w's.t*, "Thebes," instead of the sign *w's* in late Egyptian. MÖLLER and VON BISSING, *A. Z.* xxxviii. 150, on the determinatives of the word *bya* (later "iron").

#### RELIGION AND MYTHOLOGY.

SCHACK-SCHACKENBURG, *A. Z.* xxxviii. 141, notes a parallel between the Litany of the Sun and a passage of the Pyramid Texts. PIEHL, *Sphinx*, iv. 102, and MAX MÜLLER, *O. L. Z.* iii. 460, review the Pyramid Texts in a late hieratic papyrus published by Möller.

ERMAN, *A. Z.* xxxviii. 19, gives the prayers of one unjustly persecuted, and the texts of other ostraca from the Tombs of the Kings. The prayers are in the form of hymns to the gods. Cf. PIEHL, *Sphinx*, iv. 145.

REVILLOUT, *Rev. Ég.* ix. 1, on Herodotus and the Egyptian oracles.

WIEDEMANN, *Die Toten und ihre Reiche im Glauben der Alten Aegypten*. English translation by J. Hutchison, under the title of *The Realms of the Egyptian Dead*.

WIEDEMANN, *O. L. Z.* iii. 361, on deified men in ancient Egypt, giving two new instances.

SPIEGELBERG, *Rec.* xxiii. 98, on the deified Amenhotep, son of (Pa)apis, in demotic.

VON BISSING, *Rec.* xxiii. 38, on the history of the formula of libation.

SPIEGELBERG, *O. L. Z.* iv. 9, suggests that the name of the Egyptian royal "jubilee," *ḥb-sd* means "the feast of the tail," and may refer to the ceremonial assumption of an animal's tail by the king, a view for which there is evidence.

ERMAN, *Ä. Z.* xxxviii. 53, prints some interesting passages from late Alexandrian authors, pointed out to him by Schöne and Diels, which refer to a belief that certain bronze rings attached to the entrance of a temple purified him who turned them.

LEFÉBURE, *Sphinx*, v. 1, on the sacred tree of Heliopolis generally called *asht* (persea ?), and on other sacred trees. *Ib.* iv. 164, on Khem and Amen.

NIEBUHR, *O. L. Z.* iii. 363, on Napkhuria's religious reform.

SCHAEFER, *Ä. Z.* xxxviii. 45, on a (heart?) scarabaeus at Berlin with *dy htp stn* formula to Aten.

ERMAN, *Ä. Z.* xxxviii. 112, on a monument of Tutankhamen in the style of the heretics, and on a large scarab of Amenhotep IV. in honour of Aten.

LEGRAIN, *Rec.* xxiii. 62, on groups of king and Amen at Karnak, with figure of Amen mutilated by Akhenaten, in one case—that of Amenemhat I. and Amen—the figure of the god being afterwards restored. On the same page the same writer publishes an inscription referring to a temple of Aten at Hermonthis. *Ib.* 64, he writes on the colossal statues of Amen and Ament at the north gate of the pro-sanctuary at Karnak, set up by Tutankhamen, apparently to replace those destroyed by Akhenaten. They were afterwards usurped by Horemheb.

DARESSY, *Rec.* xxii. 138, decides that the cartouche on the cenotaph of Osiris at Abydos belongs to a king of Dynasties XIII.—XVII.

SPIEGELBERG, *O. L. Z.* iii. 447, derives the name of the *Ααβυριθος* in the Faiyum from *Ααμαρης* (*Ne-m<sup>4</sup>.t-R*), the name of Amenemhat III., whose temple it was. (N.B. The Cretan name seems to have been derived from the two-headed axe of Zeus, but the application of the name to the Egyptian building may have been helped by a similarity to the name of the founder.—F. L. G.)

ERMAN, *Ä. Z.* xxxviii. 123, inscriptions of Tiberius regarding work on the temple of Mut at Karnak after the revolt and its destruction by

Cornelius Gallus; also a Ptolemaic inscription regarding the Khonsu temple at Karnak.

LEGRAIN, *Rec.* xxiii. 61, on a stela of Dynasty XII., mentioning the temple of Khonsu *nefer hotep* at Karnak.

SPIEGELBERG, *Rec.* xxiii. 102, on a title *abb* of a priest. Cf. PIEHL, *Sphinae*, iv. 118.

THILENIUS, *Rec.* xxii. 214, suggests that the origin of the Set animal is a long-snouted mouse (*macroscelides*).

HILTON PRICE, *P. S. B. A.* xxiii. 35, on a Bes-like figure of Amen-Ra.

OFFORD, *P. S. B. A.* xxii. 281, reports on the Paris Congrès Internationale de l'Histoire des Religions.

#### LITERATURE.

PEREIRA (of the university of Coimbra), *O Naufrago* : translation of the Story of the Shipwrecked Sailor, in Portuguese, with commentary (extract from vol. xlviii. of the *Institute*). This is probably the first Egyptological publication in the Portuguese language. The text of the story is still unpublished; this version, therefore, is necessarily only a working over of the old translations.

REVILLOUT, *Rev. Ég.* ix. 13, gives further specimens in translation of "Entretiens philosophiques de la chatte Ethiopienne et du petit chacal Kufi."

ERMAN, *Ä. Z.* xxxviii. 64, song of the chair-bearers, on an Old Kingdom stela at Cairo.

MASPERO, *Journ. des Savants*, Ap. 1900, reviews Ebers' *Aegyptische Studien und Verwandtes*. In *Rer. Crit.* July 8th, 1901, and in *Journ. des Savants*, August-September, 1901, the same writer reviews Griffith's *Stories of the High Priests of Memphis*.

WIEDEMANN, *O. L. Z.* iii. 304, reviews Ebers' *Aegyptische Studien und Verwandtes*.

#### NATURAL HISTORY AND SCIENCE.

Dr. THILENIUS, *Rec.* xxii. 199, has a very interesting article on the Egyptian sheep. The old Egyptian sheep is the maned sheep, *Ovis trugelaphus*, wild in North Africa and still domesticated in many of the remoter parts. It was sacred to Khnem. The Ammon sheep is first found figured in the tomb of Khnemhetep, i.e., at a time when the god Amen first became conspicuous. The Ammon sheep is a distinct species, the fat-tailed sheep from Asia. SPIEGELBERG, ib. 212, follows with an article on the Egyptian words for sheep, distinguishing the wild maned sheep, the domesticated

maned sheep, and the fat-tailed sheep. SCHWEINFURTH, *O. L. Z.* iv. 113, in a letter to Spiegelberg mentions the finding of embalmed *Ovis Ammotragus*, especially in a tomb of gazelles at Kôm Mér, near Edfu, in 1882.

Dr. ZIPPELIUS, *Zeitsch. f. Pferdekunde und Pferdezucht*, 1900, Nos. 17—20, writes on the horse in the land of the Pharaohs. Historically he holds impossible views, but his occasional technical remarks are valuable.

VON BISSING, *Ä. Z.* xxxviii. 68, publishes a glazed vase in the shape of a camel which he would assign to the late Ramesside period, 1100—1000 B.C., a much earlier date than has hitherto been attributed to the camel in Egypt.

DEDEKIND, *Altaegyptisches Bienenwesen im Lichte der modernen Welt-Bienenwirtschaft*; intended for those interested in the history of bee-keeping, not as a contribution to Egyptology.

Dr. VON OEFEL has written an article of 109 pages on medicine before Hippocrates in Western Asia, Egypt, and among the Mediterranean pre-Aryans, for Neuberger and Pagel's *Handbuch der Geschichte der Medizin*. In *Archives de Parasitologie*, 1901, 481, et seqq., the same writer publishes the first part of a long study of ancient Egyptian parasitology, dealing first with the importance of the subject in Egypt, and then in detail with the different kinds of external parasites known there.

It is announced that Dr. Reisner has acquired for the University of California a large papyrus with medical texts resembling the celebrated Ebers Papyrus (*O. L. Z.* iv. 366).

SCHACK-SCHACKENBURG, *Ä. Z.* xxxviii. 135, publishes and ingeniously interprets a mathematical papyrus of the Middle Kingdom at Berlin with quadratic equations; he also discusses the Kahun mathematical papyrus.

#### LAW.

ERMAN, *Ä. Z.* xxxviii. 42, publishes an extract from a Berlin stela mentioning the raising of recruits at Abydos for Amenemhat III., and SCHAEFER publishes a small stela from the Cairo Museum, also of the Middle Kingdom, which indicates that one per cent. of the male population was so taken.

REVILLOUT, *Rev. Égypt.* ix. 27, writes on the *Rôle de la femme dans la politique internationale et le droit international de l'antiquité*.

#### ARCHAEOLOGY.

##### *Prehistoric.*

FORBES, *Bulletin of the Liverpool Museum*, iii. 2, writes further on the age of the surface flint implements of Egypt and Somali Land, chiefly

publishing and discussing criticisms of his previous paper on the same subject. He still considers the palaeolithic age of the implements as not proven.

PETRIE, *Diospolis Parva*. (Extra publication of the E.E.F., sold to subscribers on reduced terms.) This memoir, while recording the writer's excavations in 1898-1899 on the site from which it takes its title, contains also the theory of a system of "sequence" dating and its application to the prehistoric antiquities of the Stone-and-hammered-Copper Age previously discovered in Egypt. The succession of the types of pottery and associated antiquities in some thousands of graves is ingeniously made out from the records of the excavations at Naḳadeh, Ballas, etc., and the types are then numbered in sequence from 30 to 80 in a series which allows for additions at the beginning and end as discovery progresses. In regard to the general position of the prehistoric cemeteries, Professor Petrie, in *Diospolis Parva*, is inclined to attach Sequence No. 30 pretty closely to the end of the palaeolithic culture in Egypt, and to allow about 300 years for the period between 80 and the 1st Dynasty of Manetho. The work and investigations of this year have proved, however, that there is no gap between 80 and the 1st Dynasty: some of the excavators are ready to put Menes as contemporary with 75, or earlier.

*Libyan Notes*, by DAVID RANDALL-MACIVER and ANTHONY WILKIN. This handsome and valuable memoir, illustrated with numerous photographs, gives the results of an expedition to Algeria undertaken in the spring of last year to investigate the supposed relationship of the prehistoric Egyptians with the Libyans. The volume is full of interesting and precise observations on the handicrafts, manners, etc. of the Kabyle and Chāwie Berbers. According to the authors, the results of sifting the archaeological evidence and of the new observations go to show that the Libyans can be connected with the prehistoric Egyptians: "(1) by an extraordinary and minute resemblance of the modern Kabyle pottery to the prehistoric pottery of Egypt; (2) by the close resemblance of the character and detail of the decorative art, as exemplified chiefly by the patterns on the above-mentioned pottery; (3) by the existence, probably at a contemporary period, of the same script in both countries." As to the supposed connexion of the Egyptian Neith with Libya, this is considered doubtful. The ancient evidence from Libya is as yet very slight and unsatisfactory, and it is to be hoped that further investigations will decide whether these arguments rest merely on unrelated coincidences. On the other hand, the anthropometrical evidence, carefully observed and worked out, decides clearly against the supposition of racial affinity between Egyptians and

Libyans. Geographical contact and commercial relations must explain the likenesses in prehistoric times.

Mr. MacIver has also published a craniological study, *The Earliest Inhabitants of Abydos*, as preliminary to a much larger publication on the craniology of the early Egyptians. The subjects are from a small cemetery at Abydos exclusively early prehistoric, and from another exclusively "proto-dynastic" or 1st Dynasty. Eight plates give front, side, and top views of each skull photographed, and by its name-number each skull may be tracked through the charts in relation to the rest. The tables do not merely give the average or median indices, but record all the absolute measurements in quadrilateral charts, two dimensions to a chart. The same conclusion as to the non-Berber character of the race in question is reached as in *Libyan Notes*, and the writer suggests that since that race was evidently a mixed one, it may have been a blending of Semite and Negro in varying proportions. In the *Journal of the Anthropological Institute*, xxx. 95, Mr. MacIver also writes on the anthropometry of Egyptian skeletons and the tabulation of its results for employment in the solution of historical and archaeological problems.

F. v. LUSCHAN, *Globus*, April 4th, 1901, writes on the anthropological position of the ancient Egyptians, and points out that the bag attached to the waist-belt in some of the earliest sculptures, and found also on the figures of Libyans as represented on wall scenes of the New Kingdom, can be paralleled from the Western Soudan. It is represented as being of soft material, quite different from the stiff *nutshi* of the Zulus, with which it has been compared. The Zulu appendage, though intended for the same purpose, is used without belt. But whether this article of apparel was borrowed from Africa by the early Egyptians or not, Luschan declares that physical anthropology cannot recognize the Egyptians themselves as African by race.

#### *Earliest Historic.*

PETRIE, *The Royal Tombs of the First Dynasty*, part ii. The second part of this memoir maintains the high level of interest of the first, archaeologically as well as historically (see above, p. 32). The development of the construction of the tombs is followed far on into the 11th Dynasty; further evidence is forthcoming as to the large use made of wood in the internal structure of the royal tombs of Dynasty I. The enigmatic red recesses found in the tomb of Zet occur also in the tomb of his predecessor Zer. The tomb of the latter, it will be remembered, was regarded in later

times as the Shrine of Osiris. This, however, was only after its original use had been obliterated by fire and forgotten in tradition ; of the remains of votive pottery offered at the shrine none has been found by Mr. Petrie earlier than Amenhotep III. In this tomb also were found the four exquisitely-worked bracelets of gold, turquoise (?), lapis lazuli, and amethyst, of which coloured representations form the frontispiece of the book. The bracelets were found untouched beneath the wrappings of the dessicated arm on which they were clasped, and which was presumably that of a queen. Judging from the objects found in connexion with this tomb, Petrie comes to the conclusion that it was in the reign of Zer that the archaic crystallized into the historic Egyptian style, especially as regards the forms of the hieroglyphs. It is impossible to review any important book adequately within the limits of this *Report*, and the one now in question is already in the hands of our subscribers.

LEGGE, *P. S. B. A.* xxii. 270, figures part of a finely-carved slate in the Ashmolean Museum fitting to another fragment in the British Museum, showing the upper part of a giraffe.

SAYCE, *P. S. B. A.* xxii. 278, discusses five black cylinders and four inscribed objects from a tomb at Tûkh. Two of the inscriptions he supposes to represent the name of a king in a cartouche. Cf. TOWNY WHITE, *ib.* p. 402.

#### ANTIQUITIES IN GENERAL.

In 1890 M. Grébaut issued nineteen plates as the first fascicule of a publication entitled *Le Musée Égyptien*, which was intended as a means of occasionally publishing the most striking monuments in the Museum. After ten years' interval, M. Maspero has rounded off this publication into a self-contained book, consisting of forty-six plates and descriptive text. The systematic catalogue of the Museum, which has been in preparation for some years and has already begun to appear, obviates the necessity for continuing M. Grébaut's scheme. In its present form *Le Musée Égyptien* is extremely interesting. The reproductions are all by photography and are of great excellence. We may notice the historical inscription of Una in two plates, the wonderful models from the Asyût tombs of companies of spearmen and bowmen, and of a boat with cabin ; the remarkable series of figures of servitors from the tombs of Mér (brewing, baking, &c.) ; the stela of Nekhtnebef (Nekhtanebo), mentioning Naucratis, besides other objects of special interest or beauty, chiefly from recent excavations.

The second part of a sumptuous edition of the Berlin coffins of the Middle Kingdom has appeared. The first part, issued in 1896, comprised

the coloured representations in the three nested coffins of Mentuhotep and the votive objects found in the grave. The text was by Prof. Steindorff. The text to the present volume is supplied by the staff of the Egyptian Museum, Profs. Erman and Sethe, and Drs. Schaefer and Möller, Prof. Steindorff having been prevented by his Egyptian travels from continuing the work. The fine Theban coffin of Sebk-o is the subject of the coloured plates. It belongs to the same class as the Mentuhotep coffins, having on the interior remarkable representations of the articles of clothing, weapons, ornaments, &c., supposed to be required by the deceased; each of the objects is named. In the same volume there is also published by photography an important find from Gebelén of coffins of comparatively rude workmanship, with model boats, granary, arrows, &c.—STEINDORFF, *Grabfunde des Mittleren Reichs* (Heft. ix. of *Mittheil. aus d. Orient. Samml. d. Königl. Mus. zu Berlin*).

VON BISSING, in *Ein thebanischer Gräfelfund aus dem Anfang des Neuen Reichs*, has begun the publication in a worthy style of the great find of Queen Aahhotep's jewellery and burial equipment. The plates are from Carter's drawings and from photographs. The first livraison illustrates the splendid daggers and axes of Aahmes, also other daggers uninscribed, mirrors, &c.; in the second are figured the fans and the bracelets and other jewellery.

CAPART, *Monuments Égyptiens du Musée de Bruxelles*, fasc. i., publishes, with numerous illustrations, three objects in the Museum. The first is the statue of a woman, recalling in the type of the upper part of her figure certain figures of the Old Kingdom, of which illustrations are given. The second is a wooden figure of the New Kingdom, with a curious arrangement of the hair; and the third is a footprint engraved on a block found at Coptos. It was also at Coptos that Prof. Petrie found the model of a staircase with a footprint engraved at the top. M. Capart suggests that this is intended to represent a mark left on the rock by the god Shu when he lifted the sky from the earth.

The *Catalogue of the Scarabs belonging to George Fraser* is an excellent specimen of amateur work of the best kind, containing a full representation of all, or nearly all, that is required and nothing that is superfluous. The frontispiece is a full-size photograph of what was the unique bull-hunt scarab of Amenhotep III.; Mr. McGregor has been fortunate enough to secure a second specimen this year. Nearly 500 scarab-legends and seals are reproduced in black facsimile, many of them of great interest. It would have been useful to have mentioned certain leading marks of age which can be distinguished in the form and ornamentation of the backs of

the scarabs. The collection illustrated is certainly a very fine one. With the exception of the bull-hunt scarab, which is now with its fellow in the McGregor collection, the whole of it has been purchased by Herr von Bissing. Mr. Fraser's book is reviewed by PIEHL, *Sphinx*, v. 59, GRIFFITH, *P. S. B. A.* xxiii. 137.

In *P. S. B. A.* xxii.-xxiii., the large collection of scarabs belonging to Mr. John Ward is excellently rendered by a photographic process. MRS. GRENFELL contributes a note on one of the specimens, representing an amphora with Bes and monkey, *P. S. B. A.* xxiii. 139.

PETRIE, *Man*, 1901, No. 107, publishes photographs of a statuette of a negress finely carved in ebony, of XVIIIth Dynasty work.

VON BISSING, *Archaeologischer Anzeiger*, *Jahrb. d. Deutsch. Archaeol. Inst.*, 1901, 57, gives an account of finds in Egypt bearing on classical archaeology. He especially notes the important topographical investigations in Alexandria carried on by M. Botti, Herr Schiff (at the expense of Herr Sieglin), and other travellers and resident members of the *Société archéologique d'Alexandrie*. The activity of builders and improvers is such that it is impossible to keep pace in recording what is found before the excavations are filled in.

#### ARCHITECTURE, TECHNICAL CRAFTS, &c.

PETRIE, *Journ. of the Royal Inst. of British Architects*, viii. No. 14, publishes, with illustrations, a lecture on the sources and growth of architecture in Egypt, tracing it from the tent or reed hut onward. In *Journ. Soc. Arts*, June 21st, 1901, the same writer publishes a lecture on the rise and development of Egyptian art.

DARESSY, *Rec.* xxii. 140, notes sculptor's studies for bird hieroglyphs.

BARBER, *Mechanical Triumphs of the Ancient Egyptians*. This interesting and suggestive book, which is written by a retired officer in the United States Navy, will be very useful to those who seek to know how the great monuments of Egypt could have been quarried, transported, and erected. The book is written on the lines of common sense, and recognizes the limited knowledge and forces at the disposal of the Egyptians; but there are serious mistakes in the historical references.

BARSANTI, *Annales*, i. 283, describes the method used by the Egyptians to sink the lids on the great limestone sarcophagi by means of sand.

DARESSY, *Rec.* xxii. 144, shows that the naos in the temple of Medinet Habû was introduced through a breach in the wall of the chamber in which it stands; the stones taken out and replaced are numbered in demotic.

Like all others known, this naos is of late date. Plan, section and elevation by Howard Carter are given.

In *O. L. Z.* iii. 385, BERTHELOT is reported to have discovered that gold from the VIIth to the XIIth Dynasty contained a strong alloy of silver; in the Persian period the alloy is slight.

LUCAS, *Annales*, i. 286, gives the analysis (silver chloride) of a crown from Dahshûr, now falling to pieces; also of bronze and copper objects in the Gizeh Museum.

CAPART has published the syllabus of his Brussels university extension lectures for the academic year 1900-1901, under the title, *Pourquoi les Égyptiens faisaient des momies?*

BAILLET, *Rec.* xxii. 180, on the origin of mummification. He notes the ceremonies for purification in the ritual and the constant allusions to purity and prevention of corruption.

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ERMAN, *A. Z.* xxxviii. 107, notes the symbolical figures of the three seasons in the tomb of Mereruka and in the obelisk temple. In the former case the artist is represented as drawing the figures.

MASPERO, *Rec.* xxii. 225, suggests that a curious gold coin, with a hieroglyphic device on each side meaning "good gold," generally supposed to be a fabrication, may after all be a genuine piece dating from the wars of Teos, and coined for the payment of his mercenaries against the Persians. If so, it is the only Pharaonic coin yet discovered. The same object is figured and described by CHASSINAT, *Bull. de l'Inst. Franç.* i., and by G. F. HILL, *Numismatic Chronicle*, 1900, p. 371. The latter throws considerable doubt on its authenticity.

C. H. STRATZ, *A. Z.* xxxiii. 148, on the nudity of female dancers in Egypt.

TOWRY WHITE, *P. S. B. A.* xxiii. 130, publishes a painter's palette inscribed with the cartouche of Nepherites. WEIGALL, *ib.* p. xxxiii. 15, publishes a porcelain naos of Bast.

Acquisitions by the Berlin Museum are reported in *O. L. Z.* iii. 307, 465.

The volume of the new Catalogue of the Cairo Museum, which deals with the metal vessels in the collection—exclusive of those secured in the two great Dér el Bahri finds, and of Coptic and Byzantine specimens—is compiled by HERR VON BISSING. His catalogue comprises over 150 examples in hammered copper, in bronze hammered or cast, and in silver and lead; it has many indices and abundant photographic illustrations. The historical treatment of the subject in the introduction is as interesting as it is concise. For archaeological purposes the author defines the Old

Kingdom as lasting from the earliest historic times to the Vth Dynasty, and he finds that up to the end of that time copper, not bronze, was used. The copper vessels are almost entirely of hammered work, sometimes beaten into shape from within, but generally from without on to a mould or core, which was probably of wood. Some accessory parts of a vessel, such as the spout, were cast and attached by applying at the junction thin plates of the metal—probably when heated—and welding all together with the help of a blow-pipe. One part of a vase was sometimes riveted to another, as, for example, the base to the sides. The rivets were put in close together, and the heads hammered out broad and thin on the inside. The commonest examples of Old Kingdom copper vessels that have come down to us are the set of bowl and ewer; in the oldest instances of the latter the spout is double-channeled, so that two streams of water were poured out at the same time. After the Vth Dynasty, in what von Bissing calls the Middle Kingdom, bronze came gradually into use, though copper was still preferred; vessels were then occasionally cast in one piece. As bronze predominated over copper, hammered work was more and more displaced by cast work. From the VIth Dynasty onward, surfaces were often decorated with inscriptions or with incised ornamentation. A form of lamp hitherto unknown to us, in which scented fat was burned with a wick, was found at Dahshûr and El Bersheh. It is made of a small bowl pegged into a saucer and provided with an extinguisher. From the recent finds at El Bersheh also come vases of types well known as hieroglyphs. The introduction proceeds to deal with the beautiful decorative metal vases of the early New Kingdom, and ends with the often hybrid vessels of the Graeco-Roman period.

## PERSONAL.

*Obituary.*

A very sad event in the history of this year's work in Egypt is the death of Mr. Anthony Wilkin, who had only just completed his twenty-third year. Mr. Wilkin, who was educated at Harrow and at King's College, Cambridge, first visited Egypt as a tourist four or five years ago, after which he published a brightly-written volume entitled "On the Nile." In the season of 1900 he revisited the country with more serious aims, and spent several weeks in Professor Petrie's camp at Abydos, where he wished especially to study the methods of excavating and to acquire some first-hand knowledge of archaeology.

The interval had been very eventful in his life history. Not only had he completed his career at Cambridge, but, while still an undergraduate,

he had been invited to take part as a member in the Cambridge Anthropological expedition to Torres Straits. It was his work there, under Prof. Haddon, which turned his energies into a new current, and gave him at once a training in anthropology and a wide interest in all the subjects which are embraced under that science. The results of his investigations are at present being published with those of the other members of the expedition.

On leaving Prof. Petrie's camp in 1900, Mr. Wilkin, in company with the writer of this notice, made an expedition through some of the mountain districts of Algeria, with the object of acquiring information as to early connections with Egypt. Here his rare abilities as a traveller had full scope, and he has described the incidents and impressions of the journey in "*Among the Berbers of Algeria*," a volume which equally attests the literary ability and the artistic tastes of its author. The scientific results of the expedition were published in a joint volume, of which no one knows so well as the present writer how much that is of value in it was due to Mr. Wilkin's keen observation and resourceful energy.

In the late winter of 1900 he again came to Egypt, this time to share in the work of excavating the site of El-Amrah on behalf of the Egypt Exploration Fund. He undertook the entire department of illustrating, for which his exceptional skill with the camera particularly qualified him; and he personally superintended about half the field work. The season's excavations, which will shortly be published, had been successfully completed, when in company with two friends he made a visit to the oasis of El Khargeh. It was either here or on his return to Cairo that he contracted dysentery, which developed so suddenly and became so acute that the efforts of the most experienced physicians were unable to save him, and he died in the nursing home at Cairo in the third week in May. His death is a real loss to science, and will be felt most deeply by the constantly-increasing circle of friends which his gifts and the charm of his personality had won for him both in Egypt and in England.

D. R.-M.

The death of Mr. Joseph J. Tylor at Cap d'Ail on Good Friday of the present year, has removed one of the best supports of Egyptology in this country. Mr. Tylor came of an old family of Friends which has already given two well-known names to the annals of scientific research. In the course of his experiments and work as a hydraulic engineer in Mexico and elsewhere, the seeds of that disease were planted which brought his life too early to a close. Compelled to retire from the exercise

of his profession, his energetic spirit led him to seek for original work compatible with health, and in 1891 he determined to carry out a piece of exploration in Egypt. After spending a season at Thebes, he was attracted by the tombs of El Kab, and from 1892 he steadily aimed at a thorough exploration of the site. The dusty atmosphere of Egyptian excavations, however, aggravated his complaint, and after two seasons' work at El Kab he was obliged to leave the field work to others. Fortunately Mr. Somers Clarke had joined forces with him in 1893, and was able to continue the supervision of work on the spot. The results of their joint labours are contained in the series of *Wall Drawings and Monuments of El Kab*, of which the fourth volume appeared only a few days before Mr. Tylor's death. His work is also seen in the *Tomb of Paheri at El Kab*, contained in the eleventh memoir of the Egypt Exploration Fund. In his reproduction of wall scenes, Mr. Tylor made large use of photography, only strengthening the weaker lines by hand.

The brilliant results achieved at El Kab and Hierakonpolis by Mr. Quibell and Mr. Green, working for the Egyptian Research Account, were rendered possible chiefly by Mr. Tylor's generous initiative and donations.

In accordance with his expressed wishes and the terms of his will, Mr. Tylor's valuable Egyptological books are presented to the Edwards Library at University College, London, whence duplicates will be transferred to a special library of Egyptology now being formed at Oxford. Provision is also made by his will for completing the work at El Kab.

F. LL. G.

#### APPOINTMENTS.

A studentship in Egyptology was founded in 1900 at Worcester College, Oxford, by the widow of Mr. Laycock in memory of her husband; MR. D. RANDALL-MACIVER, M.A., has been elected the first student.

MR. F. LL. GRIFFITH, M.A., has been appointed Reader in Egyptology in the University of Oxford.

Freiherr F. von BISSING has been appointed *privat-docent* in the University of Munich.

#### ITEMS.

An interesting letter from ROSELLINI to Abbate Pacha, dated 1844, on a *shabti* figure, is published in *Rec. xxiii. 1.*

At the unveiling of a bust of Chabas subscribed for by Egyptologists and fellow-townsmen at Chalon-sur-Saone, an éloge was pronounced by his pupil, M. Revillout, which is published in *Rev. Egypt. ix. 78.*

## B.—GRAECO-ROMAN EGYPT.

THE first year of the new century has not, so far, produced any discovery of the first rank, but it has brought forth a plentiful crop of publications, which collectively are of considerable interest. The period covered by the present report has seen no less than three volumes produced by Messrs. Grenfell and Hunt, namely the Amherst Papyri, parts I. and II., and the annual volume of the Graeco-Roman branch of the Egypt Exploration Fund; and it has also seen important publications of papyri from Strassburg, Munich, Berlin, and elsewhere. Among these there is a considerable number of literary texts; and these, as usual, take the first place in our Report.

The first part of the Amherst Papyri,<sup>1</sup> published last autumn, comprises the theological MSS. purchased in Egypt for Lord Amherst of Hackney, by Messrs. Grenfell and Hunt, and edited by the same gentlemen. The most important is one which contains about a sixth of the apocryphal work known as the *Ascension of Isaiah*, previously extant only in Ethiopic and in fragmentary Latin and Slavonic versions. Lord Amherst's MS. consists of seven leaves of a papyrus codex, written in a rather heavy uncial hand of the fifth or sixth century. The great value of the discovery is to show that the Ethiopic version, in which alone the whole work is extant, is good and trustworthy. A complete facsimile of the papyrus is given. Next in interest to the *Ascension* is a letter from a Christian in Rome to his co-religionists in Arsinoë, which Harnack has shown to contain references to Maximus, patriarch of Alexandria from 264 to 282, and to Theonas, his successor in the see. A facsimile of this document is given in part II. In the margin is written the first verse of the Epistle to the Hebrews, and on the *verso* the first five verses of Genesis, in the versions of the Septuagint and of Aquila. The other contents of this volume (the appearance and execution of which do the greatest credit to the liberality of Lord Amherst) are a Christian hymn of the fourth century, written in a rough hand resembling that of some of the magical papyri in the British Museum; a small fragment of Job from a papyrus codex of the seventh century; a leaf of a papyrus codex of the fifth or sixth century, containing Psalm v. 6-12; four papyrus leaves of the seventh or eighth century, containing portions of Psalms cvii.-exl.; a vellum leaf containing some verses of Psalms Iviii. and lix., of the fifth century; a vellum leaf containing Acts ii. 11-22, of the fifth or sixth century; and two short liturgical papyri of the seventh or eighth century. The dates are those provisionally assigned by the editors.

The second part of the Amherst Papyri comprises the remaining Greek papyri of the collection, and in externals is the handsomest volume in which such texts have yet been given to the world. What is more important, it contains no less than twenty-five admirable collotype plates, so that the requirements of palaeographical students are met more fully than, unfortunately, is usually the case. The contents of the volume include five additional theological texts, seventeen literary or semi-literary fragments, two Latin texts of legal character, and 130 Greek non-literary documents, besides brief descriptions of several small fragments, of which two are literary and three Coptic. Of the literary texts the most important are the fragments of the *Shepherd of Hermas*, of the sixth century, one of which contains a few words from the conclusion of the work, the Greek text of which is otherwise lost; and a curious fragment of a Babrius MS., of the late third or early fourth century, containing fables 17, 16, and 11 (in that order), with an oddly illiterate Latin version prefixed to the Greek text. It is noticeable that the *epimythium* of the eleventh fable occurs in this very early MS. The other literary texts in this volume include two fragments of Homer (*Il.* v. 481-495, *Od.* xv. 161-181, 189-210, the latter on vellum, though as early as the third or fourth century); brief scholia on *Od.* xv. 1-521, and a lexicon (on vellum) to *Il.* xi. 558-601; fragments of a brief commentary on Herodotus, book I., assigned to Aristarchus, and of scholia on Callimachus' hymn to Artemis; small portions of Demosthenes' *Second Philippic* (§§ 1 and 5) and of Isocrates in *Demonicum* (§§ 50-53); parts of fifteen lines of a tragedy, apparently on the death of Hector, in a hand of the second century B.C.; a few lines from the beginning of another tragedy, which Blass has identified as the *Sciron* of Euripides; and a few more small fragments of prose or verse. It cannot be said that the total result is very great, but there is enough to titillate the palate of classical scholars. Nor are the palaeographical *data* remarkable; the most interesting is the fragment of Demosthenes, written on vellum in a very neat little hand, which the editors may well be right in assigning to the fourth century.

The literary portion of the Egypt Exploration Fund volume for 1900<sup>2</sup> is of smaller extent, and may have disappointed some who hoped that the standard of the two Oxyrhynchus volumes could always be maintained. The only text of importance is the fragment of Chariton's romance, *Chaereas and Callirrhoe*, which throws valuable light on the author's date and the text of his work. The editors are, no doubt, right in assigning the papyrus, on palaeographical grounds, to the latter part of the second century (or thereabouts); hence the composition of the work can hardly

be placed later than the first half of that century, while it may quite well be earlier. Rohde's view, which makes Chariton one of the last of the Greek romance-writers, consequently becomes untenable. The papyrus also gives us a specimen of the text a thousand years older than the Florence MS. which has hitherto been the sole authority for the work; but the divergences are not great. The other literary contents of the volume are a curious lyric fragment, apparently a vision of an *Inferno*; four Homers (*Il.* viii. 332-336, 362-369, i. 404-447; *xxi.* 26-41, and *Od.* vi. 201-300); a Demosthenes (*Phil.* iii., §§ 121, 122); a Euclid (i. 39 and 41, 40 being omitted); and a commentary on the *Topics* of Aristotle (ii. 2). Palaeographically the two last-mentioned Homer MSS. are of interest; for we doubt whether the editors would have ventured to date them so early as the beginning of the first century, if they had not been found with a number of documents of the reign of Augustus.

More important, on the whole, than any of the fragments hitherto mentioned, are some isolated publications of literary texts on the Continent. Mention was made in last year's Report of a Hesiodic fragment at Strassburg, published by Reitzenstein. Another very interesting text of the same kind has been published by Prof. von. Wilamowitz-Moellendorff.<sup>3</sup> Like the Strassburg fragment, it appears to belong to the Hesiodic *Catalogues*, its subject being the wooing of Helen. Several of her suitors are described, among them Odysseus, who, with an effective touch of humour, is said to have refrained from bringing any gifts, because he knew he should be unsuccessful in his suit. He was willing enough to come and be entertained with the rest, but he was not going to put himself to needless expense. Prof. von Wilamowitz-Moellendorff gives photographs of both Hesiodic fragments, which show that both must have been exceptionally beautiful manuscripts. The Strassburg papyrus is apparently the earlier of the two, and may fairly be assigned to the first century, having decided affinities with the British Museum *Odyssey* papyrus. The Berlin MS. is in a rather stiffer and more formal hand, and may probably be placed in the second century.

Another Hesiodic publication of the year is made by Wessely and Rzach in the former's new *Studien zur Palaeographie und Papyruskunde* (see No. 17 below). It consists of a number of additional fragments of the papyrus in the Rainer collection, originally published by Wessely in 1887. These show that the MS. contained the *Theogonia* as well as the *Works and Days* and the *Shield*. Dr. Wessely gives a hand-made facsimile of all the extant fragments. The manuscript is in codex form, with numbered leaves, from which it may be gathered that the three

Hesiodic poems occupied forty leaves, beginning on the fifty-second leaf of the volume. There is nothing to show what preceded or followed them. The writing is of the fourth or fifth century. Wessely's facsimile probably exaggerates its roughness and irregularity.

In addition to the above-mentioned Hesiod, Prof. Reitzenstein has published some other selections from the Strassburg collection.<sup>4</sup> The most interesting of these is the prologue to a drama of the New Comedy, which shows us something of the ancestry of both the Plautine and Terentian prologues. The author refers somewhat contemptuously to the long-winded narrative prologues, often put into the mouths of gods, such as we find in Plautus, and, while partly deferring to established custom in this respect, also gives us a specimen of the more personal prologue, in which the poet addresses his audience for himself, as Terence is so fond of doing. This text, which consists of twenty-nine mutilated lines (assigned tentatively by Crönert in Wilcken's *Archiv* to the first century), was first edited by Kaibel<sup>5</sup> (the announcement of whose death, at a comparatively early age, reaches us, to our great regret, while this Report is passing through the press), then by Reitzenstein, and again by M. Weil.<sup>6</sup> The remaining Strassburg MSS. include a fragment of Isocrates (*in Demonium*, § 45, of the third century), having on the *verso* two prose extracts, one from Favorinus, the other from an unknown author; a lexicon to the first book of the *Iliad* (third century), containing the brief *scholia* attributed to Didymus; a mutilated vellum leaf containing Aristophanes, *Clouds* 1371-1391, 1407-1428, placed cautiously between the fifth and the seventh century; and a later vellum leaf, of the eighth or ninth century, containing Apollonius Rhodius, *Argonautica* iii. 145-161, 173-191. Two medical fragments at Strassburg are published (with facsimiles) by Prof. Kalbfleisch in a Rostock *Program*.<sup>7</sup> One, of the second century, relates to diseases of the eye, the other, of about the same date, with accounts of the third century on the *verso*, to fevers.

Some interesting texts have been published by Wilcken in his *Archiv*, but a lamentable accident has diminished the number and marred the completeness of his publications. As was recorded at the time in this Report, in the winter of 1898-9 he spent a season in Egypt and acquired a considerable collection of MSS. by purchase and excavation; but all were destroyed by fire at Hamburg, while still on board the vessel which brought them from the Mediterranean. All scholars will condole with the discoverer in his ill-fortune, which has deprived him (and them) of most of the fruits of a season's research. All that remains is certain provisional transcripts of some of the documents, made before leaving Egypt; and we

must congratulate ourselves that these were made by so careful and experienced a scholar as Prof. Wilcken. Among the vellum leaves acquired by him were six leaves containing a Greek palimpsest text (under Coptic) of about the seventh century, four of which belonged to the same romance by Chariton, mentioned above, of which Messrs. Grenfell and Hunt found an early papyrus copy at Karanis (Kôm Ushim), while the other two contain part of another romance, by an unknown author, the heroine of which is named Chione.<sup>8</sup> Some of Wilcken's remarks, based upon Rohde's assignation of Chariton to the fifth or sixth century, are superseded by Grenfell and Hunt's discovery. The two new MSS. contain different parts of the romance (the papyrus belonging to the fourth book, the palimpsest to the eighth), so that they cannot be directly compared; but the palimpsest appears to differ from the Florentine MS. more than the papyrus. Wilcken holds that the Florentine MS. and his palimpsest represent independent redactions of a lost original text; but the fact that the papyrus, which is so much earlier than the palimpsest, and cannot be far removed from the date of the author himself, contains a text substantially uniform with the Florentine MS., somewhat discredits this view.

Wilcken also publishes some fragments of a papyrus of Polybius,<sup>9</sup> recently acquired by the Berlin Museum along with the Hesiodic fragment mentioned above. It is written in a large, clear, uncial hand, which he assigns to the beginning of the third century; on the *verso* are accounts of the year 276. In view of this fixed *terminus ante quem* it is to be regretted that he gives no facsimile. The papyrus has several readings which appear superior to those hitherto known, and Wilcken notes that it confirms no less than eight conjectures of modern scholars, a very unusual state of affairs.

Yet another article by Wilcken relates to a collection of papyri recently acquired by the Munich Library.<sup>10</sup> Among about 126 Greek papyri, ranging from the third century B.C. to the eighth or ninth century after Christ, sixteen contain literary texts, mostly of very small extent. Wilcken publishes the text of three—a fragment of Herodotus (i. 115-116), of the first or second century, well and carefully written; a very handsome fragment of Xenophon (*Πόποι* i. 5, 6), the writing of which Wilcken compares with that of the Hawara and Oxyrhynchus Homers; and three scraps of a philosophical work, apparently by a disciple of Plato, in a hand of the third century B.C. He also mentions two fragments of Septuagint MSS. (from Levit. i. and Judges v.), and the usual Homer (*Iliad* iii.); while Dr. F. Boll publishes two short astrological texts from the same collection, one on vellum, the other on papyrus.<sup>11</sup>

From across the Atlantic comes the publication of another Homeric papyrus, a fragment of *Il.* v. 822-841, edited (with a facsimile, be it noted for imitation by others) by Mr. E. J. Goodspeed.<sup>12</sup> The hand may be of the late first or second century. Another Homeric text published by the same scholar may be mentioned in this connection, though it should have appeared in an earlier Report. This is a papyrus containing *Il.* viii. 1-68 (omitting ll. 6 and 59), found on the site of ancient Karanis in the Fayum, and belonging probably to the second century.<sup>13</sup>

Finally, to complete the record of the year's literary harvest, it may be mentioned that some additional fragments of Herodas have been edited by the present writer.<sup>14</sup> They are scraps of the papyrus published in 1891, which by some accident had remained in Egypt. There are forty-seven of them in all, mostly containing only a few letters. Many of them can be identified as belonging to the eighth mime, entitled "A Dream," and with their aid it is possible to reconstruct a considerable part of that poem, and to form an idea of its general drift.

Coming now to the non-literary texts published during the past year, the principal collections are those contained in the volumes of Amherst and Egypt Exploration Fund papyri, already mentioned. The Amherst volume contains 130 texts of this kind, the Fayum Towns volume 129, besides brief descriptions of 31 additional documents in the one case, and 227 in the other. Obviously it is impossible to mention all of these in detail, or to discuss the points of interest which arise out of them. In general, they are of the types with which we are already familiar from previous publications. They cover the whole of the papyrus period, from the third century B.C. to the seventh or eighth century of the Christian era, and they include official rescripts, tax-receipts and registers, records of legal proceedings, petitions, sales, leases, loans, accounts, private letters, and the like. Among the Amherst papyri may be mentioned a fragment of what appears to be the "King's Regulations" for the Ptolemaic army (No. 29); a petition which shows that persons accused of peculation of the public revenues were not allowed the assistance of professional lawyers (No. 33); a long correspondence with regard to a lease of government land which was out of cultivation, of the reign of Nero (No. 68); an application for an oil factory in Heracleia in A.D. 162, showing that the government still retained that industry to some extent under its own control (No. 92); and several private letters. The total of new information, however, is not very great. The plates of facsimiles are excellent.

Of the Fayum papyri contained in the Exploration Fund volume, the most notable are the incomplete letter of the dying Hadrian to his

successor Antoninus, which may of course be only a literary exercise, but has a certain air of genuineness about it (No. 19); an imperial edict of the third century (perhaps of Severus Alexander) remitting the impost known as *στεφανικόν* or *aurum coronarium* (No. 20); some fragmentary Ptolemaic marriage laws (No. 22); some official documents relating to the *ἐπίκρισις* and the registration of births (Nos. 27, 28); an application for the monopoly of brick-making, with a useful discussion of the question of government monopolies in general (No. 36); some taxation lists and receipts (Nos. 40-64), many of which bear upon questions raised in Wilcken's *Ostraka*, mentioned in last year's Report; some custom-house receipts, with a fresh discussion of the subject (Nos. 67-76); receipts of the *sitologi*, or corn-commissioners, for payments in kind (Nos. 81-86); an interesting register of military accounts of the second century, in Latin (No. 105); and a considerable collection of private letters written to and from various members of the family of one Gemellus between the years 95 and 110 (Nos. 110-124 and 246-276). A good many items of economical and administrative information are scattered throughout the volume. In addition, it contains valuable essays by Grenfell and Hunt on the geography of the Fayum and on the conditions under which papyri are found; descriptions by all three editors of the excavations in 1895-96 and 1898-99, which produced these discoveries; and an article by J. G. Milne on the coins found at the same time. Only four pages of facsimiles of papyri are given, but all of them are useful. The remaining plates are mostly photographs of pottery and implements.

Two parts of the Berlin publication<sup>15</sup> have appeared during the past year, including 50 papyri, and raising the total to 901. The first part contains the last work of the late Dr. Krebs, while the second is shared by his successor, Dr. Schubart, and Dr. Viereck, the rumour of whose retirement from this work (mentioned in last year's Report) has fortunately proved false. The new documents do not call for much note. They include two camel-returns (Nos. 852 and 869), both of which are wrongly dated, since the names of the officials mentioned in them show that they belong to the years 166-7, and 134-5, not 143-4 and 155-6; a sale of a slave-child in A.D. 161-4 for 300 drachmas, of which 200 are remitted for the cost of rearing the child (No. 859), and another sale of a Phrygian slave-girl at Sidé (in Pamphylia) to an Alexandrian citizen for 350 denarii in A.D. 151 (No. 887); certificates for the statutory labour on the embankments, some of them granted to the same individual as Brit. Mus. Papp. 316a and 325b (Nos. 875-879); a petition from the veteran C. Julius Apollinaris (already known from several papyri at Berlin and London)

for recovery of a debt of thirty years' standing, the repayment of which he has been unable to secure in the interval, owing to his absence on military service (No. 888); and a labour bill for carpenters and builders in A.D. 109 (No. 894). When shall we have an album of facsimiles of selected papyri in the Berlin collection?

Dr. Wessely has shown renewed activity during the past year, having issued two considerable publications, characterized by all his usual laboriousness. One<sup>16</sup> is devoted to illustrating the palaeography of Greek papyri, forming a companion volume to the Latin facsimiles mentioned in the Report for 1898-1899. Four out of the fifteen plates are photographic reproductions of papyri already published among the British Museum facsimiles; the rest, unfortunately, are autographed, a tedious process which largely diminishes their value for practical purposes. Twenty-three of the texts published (including the four London papyri) belong to a single group, relating to a lawsuit between parties named Satabous and Nesthnephis in A.D. 11, with regard to the ownership of some land. The remaining five documents also belong to the first century; and the volume concludes with ten alphabets, ranging from A.D. 5 to 51. With the exception of the British Museum documents, all the papyri are in the Rainer collection at Vienna, and have not been published before. Dr. Wessely's other publication<sup>17</sup> is of the nature of a miscellany, of which other numbers may be forthcoming, and to which other writers beside himself may contribute. The present part includes the texts of four papyri from the Theresianum at Vienna, part of a collection presented by the Khedive; three papyri of the Musée Guimet (two being contracts, dated 454 and 456, and the other a will, dated 480), discovered at Antinoë, and edited by M. Seymour de Ricci (dated documents of the fifth century are so rare that one would have been glad of facsimiles of these papyri); a papyrus in the Rainer collection, formerly part of the same *ēπικριτις*-register as Brit. Mus. Papp. 260, 261; a bibliography of papyrus literature for 1899-1900; an article on the relations of Greek and Latin cursive writing in the fourth century, illustrated by many facsimiles; and the Hesiodic publication mentioned above. Altogether it is a volume of great interest to students of papyri, and it is to be hoped that Dr. Wessely will find himself able to continue its publication. Autographed facsimiles are less useful than photographic, but they are better than none; and Germany has not hitherto been generous in the matter of facsimiles.

The literary texts published in the *Archiv* (of which the first volume is now complete) have been enumerated above. It has also published several non-literary texts, and a number of reviews and articles on topics connected

with papyri.<sup>18</sup> The bibliographical articles of Crönert, Schmidt, and Wilcken are continued, and Wilcken also contributes a review of the recent palaeographical volumes of Dr. Wessely and the present writer. Mitteis and Gradenwitz discuss various legal points arising out of the *Oxyrhynchus papyri*, and H. C. Müller examines the unique example of a deed of *emphyteusis*, published in the second volume of the British Museum Catalogue. Zereteli raises the question of national types of writing among the Greek papyri; but beyond the well-known fact that a Latin type of hand is sometimes recognizable, it is difficult to carry the inquiry far. Viereck contributes the results of an examination of the Berlin ostraka, and Mommsen some notes on the Egyptian monetary system.

Among smaller publications may be mentioned a collection of the receipts given by the corn-commissioners for corn paid into their granaries, which have been edited by Mr. Goodspeed.<sup>19</sup> The receipts come from Karanis, and are nearly all of the year 158-9. Forty-three are reprinted from the Berlin *Urkunden*, while ninety-one are published for the first time. Prof. Vitelli makes a beginning of the publication of a collection of papyri recently acquired by the Italian Society for the encouragement of classical studies, by editing a long contract for a loan of money in A.D. 153, at Hermopolis.<sup>20</sup> On this text Dr. Wessely finds a discussion of the *lex commissoria pignorum*, and illustrates it by a Rainer papyrus of A.D. 229, showing the increasing stringency of the procedure against defaulting debtors.<sup>21</sup>

A few articles based upon papyri (as distinct from mere reviews of publications of papyri, which this Report does not ordinarily notice) may be mentioned. M. Seymour de Ricci adds yet another to the bibliographies of the papyrus literature which have recently become rather plentiful, by inaugurating a *bulletin papyrologique* which is to appear every six months in the *Revue des Études Grecques*.<sup>22</sup> The first number takes the beginning of 1900 as its point of departure, and summarizes all subsequent publications connected with papyri (including reviews), besides giving a selected list of the more important volumes of earlier date. Dr. Wessely has published a study of the *enikrosis*,<sup>23</sup> which was formerly supposed to be a process of selection of recruits for military service, but is now known to apply also to the scrutiny of those who claimed to belong to the privileged class of *katoukoi*, who were exempt from the payment of poll-tax. He reviews all the available data, but does not carry the analysis of them much further than had already been done in the second volumes of the British Museum Catalogue and the *Oxyrhynchus Papyri*. A volume is devoted by Prof. Dziatzko<sup>24</sup> to the discussion of the methods of book-

production in the Greek world, including a new edition and discussion of the *locus classicus* in Pliny on the subject. It contains a good deal of useful matter, but some of the conclusions with regard to the manufacture of papyrus rolls appear open to question. Prof. Mitteis has published a lecture on Greek papyri from the juristic point of view, delivered to the German Historical Congress at Halle;<sup>25</sup> and Prof. Mommsen an article on the legal code of Roman Egypt, based upon the case of Dionysia, recorded in *Oxyrhynchus papyrus* No. 237.<sup>26</sup>

The Sandars lectures on bibliography and palaeography at Cambridge, which attain a quasi-publication by being deposited in the British Museum and the Cambridge University Library, were devoted this year to the palaeography of Greek papyri.<sup>27</sup> The special points investigated were (1) the palaeography of the Herculaneum papyri, (2) the relation between the uncial hands of the earliest vellum MSS. and the literary hand in papyri, and (3) the evolution of the minuscule hands, found in vellum MSS. of the ninth and tenth centuries, out of the common hands of the Byzantine papyri.

The length of this Report, due to the activity of students in many countries, makes it necessary to be brief with regard to announcements for the future. Messrs. Grenfell and Hunt, assisted by Mr. Smyly, will produce a volume of their Tebtunis papyri for the University of California, which will also be issued to subscribers to the Graeco-Roman branch of the Fund. Messrs. Deissmann and Crusius promise an early beginning of the publication of the papyri at Heidelberg, to which the late papyrus of the Minor Prophets (Zachariah and Malachi), formerly in the possession of Herr Graf, has recently been added. Descriptions of the papyri acquired by the British Museum in 1894-1899 are already in type, and will appear in the forthcoming volume of the *Catalogue of Additions to the Department of Manuscripts*.

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### C.—CHRISTIAN EGYPT.

1. *Biblical and Apocryphal*. During the past year but one addition has been made to the published text of the Bible. M. Lacau, of the *Mission française*, has given us what appears to be a very careful edition of certain Sa'idiic fragments which, as usual, once belonged to the great library of the White Monastery, and are now preserved, some in the *Institut français* at Cairo, some at Paris.<sup>1</sup> These contain the following chapters more or less completely: Tobit xii, Judith iv, Isaiah x—xvi, xxvi, Jeremiah xvii. Several of the passages were hitherto unpublished. It is greatly to be wished that the same editor should continue his publication

of these and other dispersed fragments, since we seem still as far as ever from the much-needed collective edition. The Cairo *Institut* is rich in Coptic texts of all sorts, as the present writer can from his own inspection testify. Will not M. Lacau undertake their publication?

Dr. Budge's Psalter has not yet received the notice which the first complete and homogeneous text of that book in the Sa'idi dialect should attract. Mr. Brightman has, however, turned his attention to it, and has shown,<sup>2</sup> without any attempt at minute criticism, that the text contains many of the additions found in the Old Latin and Bohairic, but generally omitted in the Greek; though it supports, on the other hand, some of the less generally accepted readings of that version, more especially those of the peculiar papyrus, Brit. Mus. xxxvii=Swete's U. Certain also of the Sa'idi titles are noticeable.

Scarcely a year passes without bringing some further study of the multifarious writings of Gregory Barhebraeus. That by Dr. Göttesberger<sup>3</sup> is, however, apparently the first in which his use of the Egyptian versions has been dealt with. It would seem from the quotations (forty-five in all) in Gregory's work on the Psalter, that he was familiar either with a Coptic version of the book or with some translation or annotation (probably in Syriac) of that version. His statement, here cited, that the Coptic had, in his day (second half of thirteenth century), already lost most of the Salomonic books, is interesting. The now extant Bohairic MSS., however, of those books date, I think without exception, from much later times. It can hardly be doubtful, as Dr. G. appears to imagine, which Coptic version of the Psalter was in Gregory's hands, though, of course, Arabic or Syriac "readings" or translations might well have been made from the Sa'idi text.

Prof. Guidi has published<sup>4</sup> a valuable comparative study of the lists of canonical books as accepted in the Alexandrine Church and preserved in the various versions of the last of the Apostolical Canons. There are two main forms of this list: that extant in Coptic (Tattam, Lagarde) and the shorter text, known only in Arabic and Ethiopic. Of these the latter has much resemblance to the version in certain Melkite canonical collections, and it can moreover be shown to be probably of relatively late Greek origin. The influence of this foreign canon, excluding as it does all doubtful books, doubtless conduced, Prof. Guidi holds, to the disappearance from Egypt of those apocryphal works which figure so prominently in the literature of Ethiopia.

A similar subject—the Canon according to the thirty-ninth Festal Letter of Athanasius—is learnedly treated by Prof. Zahn,<sup>5</sup> who discusses

successively, (1) the two extra-canonical works, the *διδαχή* and *ποιμῆν*, which figure in the list, the first being the ancient *Didache*, distinguished from the later (Syriac) *Didascalia*; (2) the sequence of the books in this Canon, wherein the place of the Epistle to the Hebrews represents an arrangement earlier than that of the Sa'idiic version; (3) the studious exclusion of apocryphal books, notwithstanding older Alexandrine usage; and (4) the subsequent influence of Athanasius' Canon, which the writer shows to have been greater in the Western than in the Eastern Church. In regard to the first of these sections it may be again observed (*v. this Report, 1897-98, 60*) that the faulty form *diskalikē* is paralleled in other Coptic texts; and in regard to the third, that though Prof. Zahn denies Athanasius to have intended the Arians and Meletians by the "heretical" authors of apocryphal works, an as yet unpublished fragment of this same Festal Epistle actually names the latter sect as responsible for the condemned books (*v. Report, ib. 61*).

A second fragment, preserved at Oxford, of the above-named letter of Athanasius has been printed by Dr. C. Schmidt<sup>6</sup> (*v. Report, ib. 60*), who takes occasion to combat several of the views in Zahn's article.

The rich man of whom Lazarus in the parable begged is named "Niniveh" as is well known, in the Sa'idiic version. Harnack has shown that this strange name can be traced to "Phinees" in the third century. Prof. Rendel Harris now proposes<sup>7</sup> palaeographically to explain this as a gradual misreading of the *En dives* (or some such phrase), once found, he suggests, as explanatory text to a pictorial illustration of the scene.

The "Strassburg Gospel fragment" of Dr. Jacoby and Prof. Spiegelberg has received a few further criticisms, among which may be mentioned those of Dr. C. Schmidt,<sup>8</sup> who severely handles several features of the publication, and of Dr. Wernle,<sup>9</sup> who regards the theological conclusions arrived at as mostly premature. Prof. Deissmann, in an allusion to the same publication,<sup>10</sup> recalls an interesting and puzzling statement from the journal of F. F. Fleck (1838) to the effect that Peyron had found in Paris the complete Coptic text of the "Gospel of the Egyptians." Peyron certainly examined and in part catalogued the then limited Sa'idiic collection of the Bibliothèque Royale, as notes &c. in his hand testify; but I know of no MS. at present there for which any such title could be claimed.

It may here be noted that the dispute between Prof. Spiegelberg and Dr. Jacoby on the one hand, and Dr. C. Schmidt on the other, which arose out of the above-named publication, has been vigorously maintained<sup>11</sup>; but as it is no longer solely concerned with scientific or literary questions,

we need not describe its course. Prof. Reitzenstein has, we understand, likewise taken a part in it.

In a review of Mr. Griffith's *Stories of the High Priests*, Dr. von Dobschütz<sup>12</sup> lays stress on the parallels—not unnoticed indeed by Mr. Griffith—which these demotic tales present to certain features and devices of early Christian narrative, recurrent especially in the apocryphal Gospels of the Infancy. The persistence of such features into the Christian period helps us, he thinks, to understand the growth of some of the early heresies, such as Docetism.

2. *Gnostic*. Prof. Hebbelynck continues his publication of the Oxford Gnostic MS., *The Mysteries of the Greek Letters*, and has given us, this year, four more instalments of text and translation.<sup>13</sup>

Dr. R. Liechtenhan discusses<sup>14</sup> at great length Dr. Schmidt's edition of the Bruce Papyrus. His criticism bears chiefly upon Schmidt's views as to the mutual relationship between the various component parts of these books and of the *Pistis Sophia*. The opening section of the latter work might represent, he suggests, the lost "Gospel of Philip"; the next following (p. 116 ff. of Latin), the "Questions of Mary," though not those mentioned by Epiphanius. These together he would regard as, perhaps, the literature of some ascetic (as opposed to libertine) Gnostic community.

3. *Liturgical*. The most notable contribution this year to the liturgical literature is that from Dr. A. Baumstark.<sup>15</sup> From the interesting Borgian MS. in which the same scholar recently recognized an Arabic version of the *Testamentum Domini*, we are now given the Arabic text of a Eucharistic and Baptismal service different, it appears, from any hitherto known. That the services are for the Egyptian Church is clear, in the editor's opinion, from certain of the formulae and phrases; while the position in which the Intercession is found should indicate a date not later than the latter part of the seventh century. Dr. B. regards it, in short, as representing an earlier stage of the Liturgy of S. Mark, and he draws attention to its likeness—particularly in the baptismal portion—to the (? fifth or sixth century) liturgy embodied in the so-called Canons of Basil (v. Riedel, *Kirchenrechtsquellen*).

The principal collections of fragments from the Fayyûm and Eshmunain contain numerous liturgical texts in varying completeness. M. Turaieff prints<sup>16</sup> the text of a paper MS. of this class, from W. de Bock's collection, which consists of a short hymn in Greek, with references to S. Anoup, the Virgin, and the Three Children. Every addition to our knowledge of the obscure Upper Egyptian liturgies and rituals is welcome. A considerable quantity of such material is indeed available, sufficient already, if dealt

with by a competent scholar, to modify considerably the current views as to Egyptian liturgical history, based as yet, with hardly an exception, upon the Bohairic service-books in use to-day and since the later Middle Ages.

Students in Europe will regret that Professor Labib should have found it necessary to abandon the further publication of his useful and in some ways valuable Dictionary, in order to devote his time to supplying the Coptic Church with an edition of the *Katameros*, which gives us no texts beyond those already to be found in the printed New Testament and Psalter. The general appearance of the book—to judge from the specimen-sheet—is, at any rate, good, the type clear, and the size a large quarto.

With the renewed vigour of the Coptic Church, it is but natural that one of the first publications contemplated should be a genuine, not Romanized, and cheap edition of the *Euchologium*; for it is not to be supposed the recently-issued Uniate reprint (v. Report, 1899-00. 52) will come into use in the national Church. This is therefore being prepared by Professor Labib, and should by now have appeared.

In Lord Bute's collection of Epiphany services<sup>17</sup> Dr. Budge has reprinted the Bohairic text of Tuki's *Euchologium* II. 249 ff., with a translation.

4. *Historical &c.* (a) General.—The formation of the "Society for the Furtherance of Christianity in Egypt" led, two years ago, to the visit of the Rev. M. Fowler to that country. With the aim of giving English readers a concise view of the past history and present state of the various Christian bodies there, Mr. Fowler has put together what is, in many ways, a useful book.<sup>18</sup> It is divided into three sections: the first deals with the ancient and mediaeval Church, and looks as if derived from Mrs. Butcher's recent work; the second describes the ecclesiastical constitution, liturgies, orders &c., of the national Church, and then gives separate accounts of the different communities as they actually exist, and of their respective missionary efforts, the Anglican work being naturally described at greatest length, though it would appear to be as yet among the least successful. The third part consists of forecasts as to the future, together with the writer's views on the best methods of propagating some more enlightened religious ideas among the Copts, and of spreading Christianity in the Soudanese provinces. The chief value of Mr. Fowler's book lies, no doubt, in the laboriously-obtained and often not elsewhere available statistics as to creeds, schools &c. Two reviews of it have as yet appeared: in the *Guardian*, 1901, 657, and the *Athenaeum*, 1901, April 27th.

Dr. Schiwietz continues his studies of Egyptian monasticism in the

fourth century.<sup>19</sup> He has commenced a fresh series with an elaborate examination of the documents for the history of the Pachomian institutions, referring therein frequently to the investigations of Prof. Ladeuze.

The disputes are well known to which the statement in Eutychius' *Annals* gave rise as to early Alexandrine bishops having been consecrated by presbyters (cf. Lightfoot, *Philippians* 4, 230). Renaudot was held to have long ago demonstrated the small value of this assertion. A discovery however, by Mr. Brooks<sup>20</sup> has now made it more than probable that Eutychius had good grounds for what he asserted; for, from a letter of Severus of Antioch, who died in 543, and so preceded Eutychius by some four hundred years, it is evident that that writer likewise knew of and credited the same tradition. The *Historia Lausiaca*, indeed, as Dom Butler had already pointed out, has a passage which might imply that this custom still obtained even at the beginning of the fifth century.

What there is to be made of the available Egyptian episcopal lists has been done by Professor Gelzer (*Byzant. Zeitschr.* ii, and his *Georgius Cyprius*) and M. Amélineau (*Géographie*), and their comprehension is anything but furthered by Dr. Ermoni's publication.<sup>21</sup> Though he professes to have compiled from the obvious older sources—he appears ignorant of the above-named works—his alphabetical list contains a medley of impossibilities for which surely none of his authorities can be responsible. Here are some specimens: Abutig = Abydos, Babylon = hierogl. Abou, Insiné = "Thèbes inférieur," Herment and Hermontis distinct, so too Belak and Philae, and so forth.

The Alexandria Museum possesses a large number of funerary stelae, some with Greek, some with Coptic inscriptions. The collection is in all points similar to that at Cairo, already in part published by M. Gayet. Dr. Botti has now rendered a very acceptable service by printing the texts of the Greek stelae, many of which show interesting names or formulae.<sup>22</sup> Ten good photographs of typical examples, including the *orantes* elsewhere described (v. Report, 1898-99. 61), accompany the publication. He has likewise edited<sup>23</sup> such Christian inscriptions—not a large total—as have reached his museum from Alexandria itself and its neighbourhood. Dr. Botti deplores the destruction, but a few years since, of a whole Christian cemetery, near the western gate of the city, and affirms that not a trace of the tombs or their decoration was preserved.

(b) *Single Biographies &c.*—The Uniate patriarch, C. Macaire, has treated of the Evangelist Mark's journey to Egypt<sup>24</sup>; but I have not seen the work.

In examining those of Messrs. Grenfell and Hunt's *Amherst Papyri* dating from Christian times, Professor Harnack has pointed out<sup>25</sup> that no. iii, the letter from Rome, which the editors had placed between the years 250 and 285, contains a reference to the Alexandrine patriarch Maximus (264—282) and most probably to Theonas, his successor, and he incidentally discusses the use of the term *πάπας* by which Maximus is designated. In the hymn on p. 44 of the same publication Professor Harnack shows that the saints named must be Phocas of Sinope and Longinus.

Dr. C. Schmidt has printed a Sa'idi fragment of a work of Peter of Alexandria.<sup>26</sup> He holds it to be perhaps a Festal Letter and would assign it, on internal evidence, to the year 312, shortly before the archbishop's martyrdom. The text has many features of historical interest which throw light upon the conditions of episcopal election, the circumstances of the Christian community at Oxyrhynchus and the Church's endeavours to enforce the observance of Sunday in the fourth century. The editor discusses these and several other questions, e.g. the value and object of Peter's "canons," the circumstances of his flight, the numbers and fate of the Diocletian martyrs, in a learned dissertation, to which is appended a note on the notorious prefects, Culcian and Hierocles, the former of whom has recently reappeared in a Greek papyrus from Oxyrhynchus. Dr. Schmidt promises an edition of other similar fragments relating to Peter. The Bollandists have however shown<sup>27</sup> that Dr. Schmidt's conclusions are open to question. Could Peter speak thus of himself? What have these relatively late regulations as to Sunday to do with this period? The critic (? Delehaye) sees in the text an apocryphon, related to that of the Letter Fallen from Heaven.

Many Greek MSS. in Paris and the Italian and oriental libraries contain Lives and Acts of Egyptian saints and martyrs, the publication of which would without doubt bring valuable additions to our knowledge of the Christian period, and students must therefore be grateful for all editions of such texts, even when, as in that of Prof. Pomialovski,<sup>28</sup> the editor merely prints the Greek without contributing the slightest introduction or discussion. The texts in question (from a Moskow MS.) are a life of "Paisios the Great," by John Kolobos, and the "Miracles of S. Mena." One seeks elsewhere in vain for any satisfactory information as to the former saint, and the editor gives us no help. But a perusal of the text shows that we have here merely another version, widely different in most details, of the history of Marcarius's contemporary, Psroi, Besoi or Bishai, as he is respectively called in Coptic, Syriac (Bejan III. 572), and Arabic. The

identity of the story is proved by the other proper names (Pambo, Paul,\* Isaac) and the main features (the author's name, P. a disciple of Pambo, his conversion of a heretic,† miraculous comprehension of Syrian visitor's speech,‡ monk perverted by a Jewess,§ Christ's visit and disobedient disciple, P.'s corpse immovable till Paul's accompanies it). Whether the absence of most place-names in the Greek text indicates the original or a version could only be decided by minuter examination; certain features (Pisidia for Ansina-Antinoe) point to the latter. How the name Paisios (= "Belonging to Isis") came to represent Pshoi (= "The Tall") remains to be explained. As regards the second of M. Pomialovski's texts, the Miracles were hitherto accessible only in a Latin version in Surius (November 10th) and there incompletely. The Greek text|| is in many ways instructive and has several noteworthy geographical details.

We spoke last year of M. Clugnet's publication of the Greek text of the Acts of Daniel, hegumenus of Scete. That publication is now completed,<sup>20</sup> and has been enriched by the full text of the Bohairic fragment (excerpted by Zoega), with Italian translation by Prof. Guidi, who adds some notes on the Ethiopic of M. Pereira, and also by a Syriac version from a Paris MS. by Prof. Nau. M. Clugnet himself furnishes an excellent general introduction, dealing with the date &c. of the work. The publication is probably unique among hagiographical literature in the fulness with which, not merely the original text, but also the various versions have been dealt with. It is an invaluable source for the history of Egyptian Christianity in the generation preceding the Arab conquest, and we are happy to see that M. Clugnet is continuing the series by a similar study of the history of S. Marina (v. *Patrol. Gr.* cxv. 347), the Syriac version, by Prof. Nau, having already appeared.<sup>21</sup>

It is some thirty years since M. Revillout made a summary general statement (Acad. des Inscr., *Comptes Rend.* 1870. 322) as to the remarkable series of papyrus documents relating to Pesynthius (Pisente), bishop of Koptos, and then recently (?) acquired by the Louvre. Since that time he has published but one of the texts (*deg. Zeitschr.*, 1879. 36); but now at length he has given us a number of them, forty-six in all, and will, it is much to be hoped, by degrees complete the series.<sup>22</sup> The texts are, so far as published,

\* Paul of Tammah, according to the Arabic version and to Synax., 7th Babeh, 8th Abib.

† The Syr. (as Mr. Brooks kindly informs me) has Arkā, i.e. presumably Hierakas.

‡ This was Ephraem Syrus (v. *Bibl. Orient.* i. 40).

§ Cf. Sachau's *Verzeichn. d. Syr. Hss.* ii. 665.

|| ? From the Coptic (of which the Brit. Mus. possesses a fragment); cf. forms like Πανηφαΐτης.

with hardly an exception, letters addressed to the bishop by various clerics, magistrates, etc. Perhaps those still to appear may contain his answers; though, as the find obviously points to the episcopal archives, we may in this be disappointed. Some of the letters are lengthy, and their contents are in all cases of interest, both for their matter, which usually concerns clerical and judicial administration, and for their language and style, which shows us the rich and often obscure vernacular of the Theban neighbourhood, with only a moderate admixture of literary refinements. The documents are of the greatest value for the study either of the Sa'idi ostraca, generally dating from the same period (circa 600), or of the legal papyri of the following century.

One of the most popular of narratives in Egypt seems to have been that relating the history of the merchant Ketson or Matthew, and the conversion to Christianity of King Kesanthos which is embodied in a homily attributed to Severus of Antioch (v. Budge, *St. Michael*, pp. 51\*, 63). M. Pereira has made a special study of this story,<sup>32</sup> the original of which he supposes to have been in Greek, and brings together a good deal of evidence to show that, while certain data ("John of Ephesus" made contemporary with Constantine) forbid its being really the work of Severus, the incidents described probably take place in India (*Tentikē=Ινδικη*), while Ketson himself is a native of Persia. He would place the occurrences in the fifth or sixth century, when Christianity still flourished in India. The legend may, M. Pereira admits, be but the Christianized version of an account of some noted conversion to Buddhism and he hopes that Indian scholars may be able to trace its Coptic form to some such source.

Few puzzles have more often exercised the ingenuity of orientalists than that as to the identity of "the Mokaukis," as the Arabic historians call the personage who acted as intermediary between the Byzantine forces in Egypt and the invading Arabs. Mr. A. J. Butler, who since his *Ancient Coptic Churches* appeared, has published nothing relating to Christian Egypt, is now engaged on a history of the Mohammedan Invasion, and has given us as a preliminary a study of the Mokaukis problem.<sup>33</sup> After an exhaustive review and criticism of the statements of Arab and Egyptian historians and of the opinions of modern scholars, Mr. Butler proposes explanations of the three problematic names which have brought such confusion into the history of the period. The native bishop who, as "Abu (or Ibn) Maryām," plays a leading part in the events as narrated by several chroniclers, is most probably none other than the Jacobite patriarch Benjamin, whose name may easily have been thus distorted at the hands of successive copyists. In like manner the name of the Prefect, George

(v. John of Nikiu), became Al-'Araj or Al-'Uairij. As to the Mokaukis himself, Mr. Butler clearly shows—and he here agrees with M. Pereira—that he and Cyrus, the Melkite patriarch and governor, are identical, and he makes a brilliant suggestion to explain the name itself: namely, that "Mokaukis," preserved in Coptic as *Pi-kaukios*, is really *Pikaukasios*, i.e. ὁ Καυκάσιος, an epithet most appropriate to Cyrus, formerly bishop of Phasis in the Caucasus. He further suggests an alternative etymology in the abusive word *καῦχος*, possibly applied by his Jacobite victims to the hated patriarch. The chief obstacle to accepting either proposal will probably lie in the necessary equation of the initial *Mo-* and the Coptic article *Pi-*, for which it may be difficult to find analogies.

5. *Philological.* The "Egyptian" language became the "Coptic" at the time when the spread of Christianity called for a version of the Scriptures in the vernacular. Such is the crudest expression of the linguistic division which it is more convenient than exact to assume between the final heathen period and its successor. In reality it can not be doubted that many attempts had been made to transcribe the clumsy and complicated demotic script into Greek characters before that perfected system had been evolved which we see in the earliest Coptic Bible-manuscripts. The two invaluable monuments of such attempts which still remain are the Anastasi magical papyrus in Paris,\* the Egyptian passages in which were edited by Erman, and the *verso* of the Horoscope papyrus in the British Museum, described many years ago by Goodwin. The latter of these is now but partly legible, and this, together with the great obscurity both of the idiom and of the writer's method of transcribing sounds, has given Mr. Griffith, who has issued a careful transcript of the text,<sup>34</sup> a very difficult task. Mr. Griffith ascribes the papyrus to the second century—some 200 years, that is, before the earliest Christian MSS.—and recognizes the dialect represented as of the Middle Egyptian group, whereas he regards that of the Paris text as Sa'idi. As to the meaning of the text, it remains still "hopelessly obscure," while the orthography appears so inconstant as even to suggest the work of a non-Egyptian scribe. Besides the London "Old Coptic" text, Mr. Griffith has also dealt with that in Paris,<sup>35</sup> and points out many interesting demotic parallels as a contribution to its interpretation. However great the obscurity which still remains to be cleared, these two studies have undoubtedly thrown light—and from a new standpoint, that of demotic—upon a multitude of points, and laid a solid foundation for future investigation.

The attention of Coptic as well as of demotic students should be directed

\* Leyden Coptic MS. 9 (Christian magic, 6th—7th cent.) was Anastasi's. Could it be from the same find as this and his others?

to the philological commentary with which Mr. Griffith's edition of the two demotic *Setne* papyri is provided; <sup>36</sup> for in it no occasion is omitted for indicating relationships or analogies which the study of these and other demotic texts have suggested between that idiom and the Coptic.

Professor Sethe has proposed <sup>37</sup> what are doubtless the true etymologies for three of the commonest yet hitherto least satisfactorily explained words: *mto* from hieroglyphic *mtr* "be present," *esēt* from *s't* "ground," and *esōpe* by crasis for *es-sōpe*.

Professor Rahlfs, a new recruit in Coptic studies, shows <sup>38</sup> that the fem. article *t-*, like the masc. *p-*, gave occasional rise to misunderstandings in words which themselves begin with that letter. He instances *t-halassa* = *Θάλασσα*, from the *Pistis Sophia*.

M. Loret's edition of part of a Bohairic *Scala*, previously published by Kircher (v. last Report, p. 55), is completed by full indices. <sup>39</sup>

The Berlin Museum has recently acquired a funerary stele of unusual interest, owing to the length and comparative unconventionality of its Coptic text (43 ll.). This Professor Steindorff has edited, <sup>40</sup> pointing out that the inaccuracy of the language bears out the late date, A.D. 805, at which it was written.

Professor Praetorius has before now turned his attention to the relations between the Semitic and African languages. He now prints <sup>41</sup> some observations on the apparent influence of Coptic upon the Egyptian dialect of Arabic. He remarks especially upon the elsewhere unusual richness of vowels in the latter idiom and upon its peculiar tendency to place interrogative particles at the end of the clause. The latter characteristic had indeed been already noticed by Stern.

As regards the relations between the Egyptian and Semitic vocabularies, the list published a few years ago by Professor Erman probably enumerates all the roots which these two groups of languages have in common—so far, that is, as the evidence from the literatures reveals them. But it was obvious that the spoken Arabic of modern Egypt might be employing, besides these, words and expressions borrowed from the native language, which it had by degrees superseded. Professor Labib has collected a number of these and illustrated them by phrases taken from the actual dialect of Cairo. <sup>42</sup> Of the 155 words which his first instalment contains, many are obviously not to be found in the Arabic dictionaries, while several of the Coptic equivalents proposed, consist, not of single roots, but of compounds (*status constructus* + noun, root + suffix etc.) and the lists can hardly therefore be classed beside such collections as Professor Erman's. It would moreover be impossible to criticize the Arabic part of

the work without an intimate acquaintance with the jargon of the street and market-place, quite out of the reach of the present writer. Yet, suspicious as many of the equations may appear, this new work undoubtedly contains much curious and interesting material and it is to be hoped the author will continue it.

Prof. Piehl has made contributions to Coptic philology in his reviews<sup>43</sup> of Forbes Robinson's *Apocryphal Gospels* and of von Lemni's *Dionysius*, while à propos of Griffith's explanation of the obscure god *Petbe*, he prefers<sup>44</sup> a derivation from a late word *ntb*.

Prof. Benigni has published<sup>45</sup> a revision of his recent grammatical synopsis of the language in view of the success of the first edition,—a hopeful sign for the study of Coptic in Italy.

6. *Art.* — What is the true place of Rome in the early development of art in the Christian East? this is the question for the answering of which Prof. Strzygowski's latest<sup>46</sup> work aims at supplying material. Besides the introduction, in which the current views—those of Wickhoff and Kraus—are combatted, the book describes, in five chapters aided by many photographs, a variety of objects, some already known, others new, each of which serves for a demonstration of how restricted was in reality the influence of Rome upon either the style or the types in the art of Syria and Egypt. The Egyptian products discussed are the newly-acquired bowl in the British Museum, with the enthroned Christ and names of Constantine and Fausta (ch. ii.), an elaborate scene carved in wood and of very obscure meaning (ch. iii.), certain very remarkable painted—not dyed—draperies perhaps illustrating the peculiar Egyptian process described by Pliny (ch. iv.). This interesting book is criticized by Prof. V. Schultze,<sup>47</sup> who refuses the author's explanation of the Egyptian wood-carving, but suggests no other. He also makes some good corrections in the reading of the texts on the above-mentioned draperies. Criticisms have also appeared by C. M. Kaufmann,<sup>48</sup> who declares himself on the whole for Kraus's theory, and analytical reviews by A. Goldschmidt,<sup>49</sup> who refers the above wood-carving to Joshua, ch. x, and the present writer,<sup>50</sup> who endeavours to support the genuineness of the Constantine bowl.\*

The same scholar has shown<sup>51</sup> that a remarkable carved slab, found at Salona, has, in its horse-shoe form, an undoubted resemblance to a class of similarly shaped Christian stelae from Egypt, one of which was recently published by M. Turaieff (v. Report, 1896-97. 68), and also to certain tablets which mosques now and then contain (v. A. J. Butler, *Coptic Churches*, ii. 8).

\* I have since heard from Prof. S. that he now regards it as genuine.

The Menas text, recently found at Salona, is regarded by M. Bulic as referring to some local saint.<sup>52</sup>

We mentioned last year the loss to these studies sustained by the death of W. de Bock. With welcome rapidity his relatives, assisted by MM. Golenischeff and Stasoff, have made available a quantity of the materials left by him in the form of notes, sketches, and photographs.<sup>53</sup> How far the published matter represents De Bock's notes and how far it is due to the editors is not always clear; but it is at any rate evident that the deceased had made full use of his opportunities when visiting the remains of Egyptian Christianity. The publication contains descriptions, more or less elaborate, of the following monuments:—(1) Ed-Deir, the Roman fortress—not monastery—in the oasis of El-Khargeh, and the neighbouring church; (2) the necropolis of El-Bagawat in the same oasis, with its very remarkable decorated chapels; (3) the largest of these chapels; (4) another of them, with biblical scenes and Greek inscriptions—the costume of the soldiers here should help to fix the date; (5) yet another, with Greek texts and still finer paintings, in which the figures—biblical and allegorical—have yellow hair and the women flowing white veils; (6) another of the chapels; (7) the so-called Deir Mustafa Kachef in the same oasis; (8) the White Monastery, of which a new and more accurate plan is given, as well as several interesting inscriptions, though the copies of these are sometimes obscure; (9) the Red Monastery; (10) a cave near the cemetery of Athribis, with graffiti. One of the latter shows it to be perhaps the cave of "Shenoute the anchorite," so possibly the scene of the famous Shenoute's periodical retreat; (11) the Monastery of the Martyrs at Esneh. Besides shorter accounts of Deir el-Azám and Deir el-Muttin, both near Siút, and of the cemetery of El-Zawiyeh, near Rifeh, there is a general report on the actual condition and needful measures for the preservation of the Christian monuments. The thirty-three photographs, of which, indeed, the text is merely intended as explanatory, are admirable, and the bibliographies of each chapter very full.

Father M. Jullien S.J., already known from his sketches of Christianity in Palestine and Egypt, has given an account of his visits to the principal early churches of Upper Egypt, including those at Denderah, Thebes, Edfu and Philae.<sup>54</sup> He makes several interesting observations relating to the frescoes, the graffiti, the varying position of the altars, &c. A search for remains of the earliest monasteries was the object of another journey. At Fāu the writer saw merely the fallen columns described by others; but a short distance northward he found an apparently unnoticed monastery dedicated to Palamon, Pachomius' teacher. The building, however, appeared to be post-Mahomedan.

The continued excavations at Antinoe, added to the results of others likewise conducted by M. Gayet, have resulted in several interesting exhibitions in Paris of late-classical, Byzantine, and Arab textiles, embroideries, and costumes, where those who had the good fortune to visit them might doubtless learn much. Those, however, who depend upon M. Gayet's descriptive catalogue<sup>54</sup> will probably find it difficult to obtain clear notions of the chronological sequence and distinctive characteristics of the objects exhibited. A great number of smaller typical designs and ornaments are, it is true, admirably reproduced; but the descriptions of the costumes themselves lack clearness, and it is impossible to grasp the writer's grounds for assigning his various finds to the different periods to which he ascribes them. The collection shown in the "Palais du Costume" at the Great Exhibition was drawn from the cemeteries of Antinoe, Akhmim, Siut, and Damietta, which are declared to cover a period from the foundation of the first city till the latter part of the thirteenth century (Damietta). Another collection, exhibited this year at the Musée Guimet, came exclusively from Antinoe, and showed several new and important features in the costumes of the living, and also in grave-clothes and mode of burial. Specially interesting here are the tombs of "Thais"—though the name should apparently be Thaia—and of the monk (?) Serapion. The former corpse lay upon a bed of palm-branches; whence M. Gayet proposes to see in her a martyr. Serapion wears a collar, belt, bracelets and anklets of iron; his dress is a robe of coarse brown stuff and another of black wool. He wears thick, nailed boots, and carries a leather-bound staff. A potsherd exhibited beside him bears the incomplete (?) inscription, in large uncials:—

·САРАПИОН  
КОРИКОСЕНОУ

The last word looks very like Θμούεως; but it is difficult to see [*ἐπίστροφος*] *κοτος* in that preceding it. The script might possibly be of the 4th century.

The excavator gives a popular account of his work in the *Revue Archéologique*,<sup>55</sup> whence it appears that he holds the most of the costumes from Antinoe to date from before Justinian's reign. The name of Theodosiopolis, it may be remarked, is not a novelty; *v. Amélineau's Géographie*, 471.

A German account of the same finds has also appeared.<sup>56</sup>

A paper was read at the recent Congress of Christian Archaeology at Rome by C. M. Kaufmann on the Egyptian textiles belonging to the German Campo Santo; but I have not seen it.<sup>57</sup>

A single woven medallion, taken from a Byzantine robe, and representing

an armed figure, is described by Prof. E. Schiaparelli<sup>58</sup> as portraying a Blemmyde warrior. It seems natural to take it merely for a somewhat debased imitation of some classical model, were it not for certain peculiarities in the dress and shield.

7. *Miscellaneous.* The variety in the contents of Dr. von Lemm's learned and valuable Studies, of which fifteen further numbers have this year appeared,<sup>59</sup> leads me to describe them under this heading. It is impossible here to do more than enumerate the multifarious subjects of which the author treats. A number of publications are criticized, and their texts often emended: Steindorff's *Elias*, the Chrestomathy in his *Grammatik*, Schäfer's *Kambyses Roman*, Erman's *Volkslitteratur*, Schmidt's *Cod. Brucianus*. A new passage is added to the known fragment of the remarkable Sa'idiic version of Epiphanius' *De XII Gemmis*. (It may be remarked that the British Museum possesses yet another.) An interesting study is given of the employment of Greek and Latin words in Coptic, while a series of single words, names, and grammatical usages are discussed with much learning and a unique intimacy with the extant texts, both published and in manuscript.

There is literary and monumental evidence to show that paganism survived at Philae till the time of Justinian; but the origins of Christianity on the island were obscure. Prof. Wilcken has now shown,<sup>60</sup> from a Leyden papyrus, that bishops and churches were already established there, probably under Theodosius II. The question then is whether both religions coexisted or whether Christianity was, at that period, a mere interlude. The same writer also discusses another survival—that of certain obscure pagan clubs or societies, which a papyrus of A.D. 426 appears to mention. He likewise describes the various classes of amulets wherein pagan and Christian elements are combined.

Some years ago Signor Puntoni published, from an imperfect copy, a fragmentary papyrus, containing a curious bilingual, Greek and Sa'idiic, text. This Prof. Marucchi has now re-edited<sup>61</sup> from the original (in the Vatican) and gives a photograph which suggests that the manuscript belongs to the sixth or seventh century. The text consists of maxims, twenty-five of which are more or less completely preserved. They are alphabetically arranged, and appear, in some cases, identical with certain maxims of Menander.\*

Dr. Lidzbarski's familiarity with Semitic folklore has enabled him to suggest<sup>62</sup> connections between some of the stories told or referred to in

\* I owe this reference to M. de Ricci's exhaustive list of papyrus-literature in the *Rev. des études grecques*, 1901.

Erman's *Volkslitteratur*. He points out that the legend of Theodosius and Dionysius may be found elsewhere, while that of Solomon recalls the twenty-seventh Surah of the Koran. For the medical recipes, too, he knows of almost identical parallels.

Deir el-'Azâm, the monastery with extensive cemetery in the hills behind Siût, has for some time past been yielding various plunder to the local dealers. The *Service des Antiquités* undertook an examination of the site and has published<sup>63</sup> a plan of it with a few drawings. Though said to be those of Mohammedans, the bodies found sometimes bore a cross, indicating—if the facts are accurately recorded—a strange tolerance or perhaps superstition. A large jar of incense was likewise unearthed, the rough inscription on which (here published by Prof. Maspero) shows that it was buried for future use during a famine in A.D. 1156. It would hence also seem that the monastery was that of S. John.

Yet another Egyptological journal has this year made its appearance,<sup>64</sup> published in Arabic at Cairo by Prof. Labib, under the auspices of the Coptic patriarch. The articles are anonymous, but are doubtless for the most part the work of the zealous editor. Each number contains some twelve articles, those of greatest length aiming at raising an interest among the Copts in their ancient history and, more especially, their language. With this object the latest discoveries and excavations are described, and grammatical *resumés*, reading lessons and explanations of texts, both hieroglyphic and Coptic, are given. News is also given of current events in the national Church. We must wish the new enterprise—the first of its kind on native soil—well, and hope for its success in the objects it has in view.

A great deal of interesting information is put together in Mr. Michell's *Egyptian Calendar for the Koptic Year 1617*, which is a revised edition of that published twenty-five years ago.<sup>65</sup> The calendar itself, translated from native almanacks, the list of Cairene *mulids* and the glossary are perhaps its most interesting sections.

The first instalment of Prof. Benigni's Coptic bibliography ought to have been mentioned last year. Its conclusion is now published,<sup>66</sup> and it may without hesitation be recommended as the most exhaustive compilation of its kind.

8. *Forthcoming Publications*. The most important work to which we may look forward is doubtless the edition, with translation and commentary, of the Patriarchal Chronicle of Severus of Eshmunain, at present in preparation by Mr. Evetts.

To Mr. A. J. Butler's history of the Arab conquest we have already referred.

M. Amélineau has again announced<sup>17</sup> his intention of editing all the extant writings of Shenoute. The announcement is still vague, however. But we learn with satisfaction that at least one German scholar is also engaged upon this task, without question the first *desideratum* of Coptic philology.

Mr. Horner's Bohairic Acts and Epistles are already in an advanced state.

Messrs. Forbes Robinson and Cronin have undertaken a critical edition of S. Luke in the Sa'idi version.

Prof. Steindorff hopes before long to publish his grammar of the Akhmim dialect, and also his enlarged Coptic chrestomathy.

M. Laminat announced, at the Roman Congress of Christian Archaeology, an edition in preparation of the much-discussed correspondence of Acacius of Constantinople with Peter Mongus, already printed by Zoega and Amélineau.

The present writer will publish, during the approaching winter, a large collection of Coptic ostraca, gathered from various sources; also the volume of the new Gizeh Catalogue (or Inventory) dealing with the inscribed Coptic antiquities.

Prof. Strzygowski is engaged upon a volume in the same series, embracing the remaining Christian antiquities at Gizeh.

W. E. CRUM.

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## D.—PROGRÈS DES ÉTUDES ARABES.

NOTRE rapport sur les études arabes publié l'an dernier, embrassait le domaine entier de l'archéologie et de la philologie arabes. Mais les rédacteurs du *REPORT* ayant pensé avec raison qu'il importait de restreindre autant que possible le cycle déjà étendu de nos recherches, nous avons décidé de nous en tenir dorénavant aux seuls travaux concernant l'Égypte, puisque telle est la contrée qu'ont choisie pour leurs investigations les savants qui composent l'*Egypt Exploration Fund*. Notre rapport sera naturellement plus court, le nombre des travaux des arabisants sur l'Égypte étant assez restreint. Mais nous aurons cependant à signaler beaucoup d'œuvres intéressantes, et il n'est pas douteux que nos comptes-rendus prendront chaque année une importance de plus en plus grande.

*Archéologie et Épigraphie.*—Nous devons placer en première ligne les travaux du Comité de Conservation des Monuments arabes. Ce comité a entrepris cette année de nombreuses restaurations de mosquées. Les travaux de la Mosquée de Sultan Hasan, annoncés dans la monographie de M. Herz-bey, n'ont pas encore été commencés, les frais étant très considérable et nécessitant l'attribution d'un crédit spécial. Mais la mosquée funéraire de Kait-bey a été entièrement restaurée, ainsi que celle de la Kalaat el-Kebch et celle d'Al-Azhar. Les fouilles effectuées l'an dernier en plusieurs endroits de l'enceinte du Caire n'ont pas été continuées, mais elles seront reprises plus tard et s'étendront sur l'emplacement de l'ancienne Fostât. Le Comité continue d'ailleurs la publication de son bulletin très documenté, où se révèle l'activité de l'architecte en chef, M. Herz-bey. Un numéro de ce bulletin, consacré aux curiosités archéologiques de la petite ville de Rosette, renferme de nombreuses planches photographiques représentant les édifices les plus intéressants au point de vue architectural. La construction du Musée arabe du Caire n'est pas encore terminée, mais on devra bientôt penser au transfert des précieuses collections de la Mosquée de Sultan Hakem, collections qui se sont encore enrichies cette année de nombreuses épitaphes en caractères Koufiques trouvées au cimetièrre d'Assouan. Parmi les nouvelles archéologiques de cette année, nous devons signaler la création d'un Institut américain d'archéologie orientale ouvert en Octobre, 1900, sous la direction du Dr. Ch. Torrey, professeur à l'Université de Yale. Le *Biblical World* de Juillet, 1900, a donné des détails sur l'organisation et le but de cette Ecole.

Une importante contribution à l'épigraphie arabe d'Égypte a été réalisée par la publication du 3<sup>e</sup> fascicule des matériaux pour un *Corpus inscrip-*

*tionum arabicarum* de M. Max Van Berchem, paru récemment dans les Mémoires de la Mission française du Caire. Le savant professeur à Genève, qui avait déjà, dans ses deux fascicules précédents, dressé un répertoire de toutes les inscriptions arabes d'Égypte jusqu'aux Mamelouks Circassiens, a rédigé cette fois un véritable recueil de mémoires archéologiques d'une haute valeur et d'une documentation soignée, consacré à cette dynastie. Plusieurs des articles de ce volume ont l'étendue et l'importance de mémoires historiques : citons, entre autres, les articles sur les Madrasahs, celui du palais Yachbak, où l'auteur étudie les titres honorifiques des sultans et des émirs mamelouks, et l'étude sur le château de Kait-bey à Alexandrie, où il expose et discute les objections qu'a soulevées l'attribution du Bourdj az-Zafar comme emplacement de l'ancien phare d'Alexandrie. De nombreuses photographies des inscriptions les plus importantes complètent avantageusement cet ouvrage.

Signalons enfin, dans le domaine de la papyrographie, le nouveau fascicule des *Ägyptische Urkunden* du musée de Berlin, consacré aux papyrus arabes, avec les reproductions et les transcriptions des papyrus, et la nouvelle, annoncée par M. S. de Ricci dans la *Revue des Études grecques*, que M. Karabacek prépare en ce moment une étude critique sur les papyrus arabes de Vienne, dont quelques-uns remontent aux premières années de l'hégire.

*Géographie et Histoire.*—Nous avons à mentionner cette année plusieurs travaux importants sur la géographie de l'Égypte. M. A. de C. Motylinski a publié dans la *Bulletin de la Société de géographie d'Alger* les itinéraires de quatre voyageurs arabes, d'Égypte à Tripoli. Trois de ces itinéraires étaient déjà connus ; ce sont ceux d'Al-Abderi, d'Al-'Ayachi, et de Moulay Ahmad. Le 4<sup>e</sup>, celui d'Al-Ourthilani, est publié ici pour la première fois. Ces itinéraires nous donnent une liste de toutes les stations de caravanes d'Égypte et de Tripolitaine, et notent en passant de nombreuses ruines de l'époque arabe. La *Contribution à l'étude de la Cartographie chez les Musulmans*, de M. E. Blochet (Bulletin de l'académie d'Hippone), nous expose la division du monde en sept climats, d'après Yâkout et les principales cartes arabes. Pour la partie relative à l'Égypte et aux Échelles du Levant, l'auteur a fait également usage des Portulans de la Méditerranée, conservés à la Bibliothèque Nationale de Paris.

Nous avons vu paraître cette année le deuxième fascicule de la *Description topographique de l'Égypte et du Caire* du célèbre Makrizi, traduction de M. Bouriant, dans les Mémoires de la Mission française du Caire. Ce volume ne constitue encore que l'introduction à l'ouvrage intitulé *Khitât*, mais on y trouve d'intéressantes monographies sur les villes du

Delta. La traduction du 3<sup>e</sup> fascicule par M. Paul Casanova, ne se fera pas attendre.

Le Dr. Moritz a donné, dans le "Bulletin de la Société Khédiviale de géographie," la relation de son Voyage aux Oasis du désert de Lybie. Cette excursion est à présent beaucoup moins hérisseée de difficultés qu'il y a quelques années. Cependant nous possédons si peu de renseignements sur ces oasis que les relations de ce genre seront toujours bien accueillies. Le Département des Travaux publics du gouvernement égyptien vient d'ailleurs de publier une carte en trois feuilles des oasis de Dakhleh et de Khargeh.

Les récentes fouilles effectuées dans ces derniers temps au Fayyōūm, en vue de découvrir des papyrus grecs, ont attiré l'attention sur cette région intéressante. C'est pourquoi nous avons publié, dans le Bulletin de l'Institut français d'archéologie, un *Répertoire géographique de la province du Fayyōūm*, d'après le *Kitāb Tārikh al-Fayyōūm* d'An-Nāboulsī, dont nous avions annoncé la publication dans notre rapport de l'an dernier.

On a commencé depuis longtemps à recueillir soigneusement les renseignements géographiques qui nous sont fournis par les récits des pèlerins à Jérusalem et des voyageurs de l'époque des Croisades. Aussi devons-nous signaler le livre de M. Rainhold Röhricht, *Deutsche Pilgerreisen nach dem Heiligen Lande*, paru à Innsbruck à la fin de l'année 1900. On y trouve d'intéressants détails sur les conditions de voyage des pèlerins, dont beaucoup visitaient Le Caire, Alexandrie et les Pyramides. Un de ceux-ci, le missionnaire Francesco Suriano, a laissé une relation sur la Syrie, la Palestine, l'Arabie, l'Égypte et l'Abyssinie ; le P. G. Golubovich vient d'en faire paraître une édition à Milan, sous le titre *Il trattato di Terra Santa e dell' Oriente*.

Les travaux historiques ont été aussi nombreux que l'an dernier. Nous citerons en première ligne l'histoire d'Égypte au moyen-âge par M. Stanley Lane-Poole, qui a apporté dans cette œuvre la même précision scientifique que dans ses études d'archéologie et de numismatique. Cet ouvrage de vulgarisation est orné de nombreuses photogravures et de plans et cartes. *La Revue de l'Orient latin* continue la publication de "l'histoire d'Égypte" de Makrizi, traduite par M. Blochet. C'est le fameux ouvrage connu sous le titre de *Soulouk*. M. Blochet avait donné l'an dernier une introduction où il exposait la bibliographie de l'histoire d'Égypte. L'ouvrage de Makrizi est précédé d'une introduction consacrée aux dynasties asiatiques ; puis l'histoire proprement dite commence aux Ayyoubites. Une annotation considérable enrichit cette traduction. Une utile contribution à l'histoire diplomatique des Sultans Mamelouks nous est donnée dans le *Boletin de la Sociedad arqueologica Luliana* ; il s'agit d'une

rupture des relations commerciales entre les États du roi d'Aragon et ceux du "Soudan de Babilone" en 1386.

Signalons aussi une brochure du Dr. Ch. Torrey *The Prototype of "King John and the Abbot,"* où l'auteur étudie un extrait du *Kitâb Fotouh Masr* (Livre de la Conquête d'Égypte) d'Ibn 'Abd al-Hakam.

La splendide collection de manuscrits arabes rassemblée par M. Charles Schefer, et dont la Bibliothèque Nationale de Paris vient de faire l'acquisition, renferme un grand nombre de manuscrits sur l'histoire et la géographie de l'Égypte. M. E. Blochet a publié un catalogue de cette collection. Mais le travail le plus important sur ce sujet est la série d'articles de M. Hartwig Derenbourg dans le *Journal des Savants* (1901). Le savant arabisant décrit et analyse chacun des manuscrits composant la collection Schefer. Plusieurs de ces manuscrits sont déjà connus, tels sont le *Supplément au Livre des Deux Jardins d'Aboû Shâma*, le *Livre des Routes et des Royaumes d'Al-Bakrî*, etc. D'autres sont destinés à fournir un précieux aliment à l'activité des Orientalistes. Parmi les manuscrits sur l'histoire d'Égypte, citons les "Annales d'Ad-Dhahabi," "l'Histoire de Djelâl ad-Dîn as-Soyoutî," "l'Encyclopédie d'Al-'Omari," les Biographies des Kâdis du Caire d'Ibn Hadjar al-'Askalâni, la correspondance politique d'Al-Kâdî al-Fâdil, secrétaire de Saladin, et l'Histoire des souverains d'Égypte d'Aboû l-Mahasin ibn Taghribardî.

Un manuscrit intéressant pour l'histoire d'Égypte est celui qu'a signalé M. A. Guest dans le *Journal of the Royal Asiatic Society*. Cet ouvrage, intitulé *Nahr al-Juman*, a été acheté en Égypte en 1898. On y trouve de précieuses notes archéologiques sur Misr et Al-Kâhira; les événements des années 600 à 745 y sont racontés en détail.

*Littérature. Grammaire. Lexicographie.*—Nous avons annoncé l'an dernier que le Congrès de l'Histoire des Religions, réuni à Paris en 1900, avait émis le voeu de voir un groupe de savants dresser un inventaire de la littérature arabe chrétienne. Si ce voeu n'a pas encore obtenu sa réalisation, il a du moins attiré l'attention des arabisants sur cette branche négligée jusqu'ici. C'est ainsi que Dom Paul Renaudin a publié dans la revue *La Terre Sainte* une série d'articles sur la Littérature chrétienne de l'Égypte. Nous avons vu paraître cette année un nouveau fascicule de la *Bibliographie arabe* de M. V. Chauvin. Ce fascicule, consacré aux Mille et une Nuits, contient de longues notices historiques et critiques sur chacun des contes; l'auteur y fait des rapprochements avec les légendes de l'Europe occidentale. Beaucoup de ces contes, dont les scènes se déroulent en Égypte, apportent d'utiles matériaux pour l'histoire et la topographie du Caire, ainsi que pour la connaissance du folk-lore égyptien.

Dans cette dernière science, nous citerons le livre de M. Roland L. N.

Michell : *An Egyptian Calendar for the Koptic year 1617 (1900-1901), corresponding with the Mohammedan years 1318-1319.* Ce calendrier indique, pour chaque jour, les fêtes, les saints, les travaux que l'on doit faire et les influences astrologiques, et révèle l'immutabilité de l'âme égyptienne sous les différents vernis que les religions lui ont donnés. M. J. Alderton a publié une description de la fête Copte appelée Cham el-Nessim qui se célèbre au Caire le Lundi de Quasimodo.

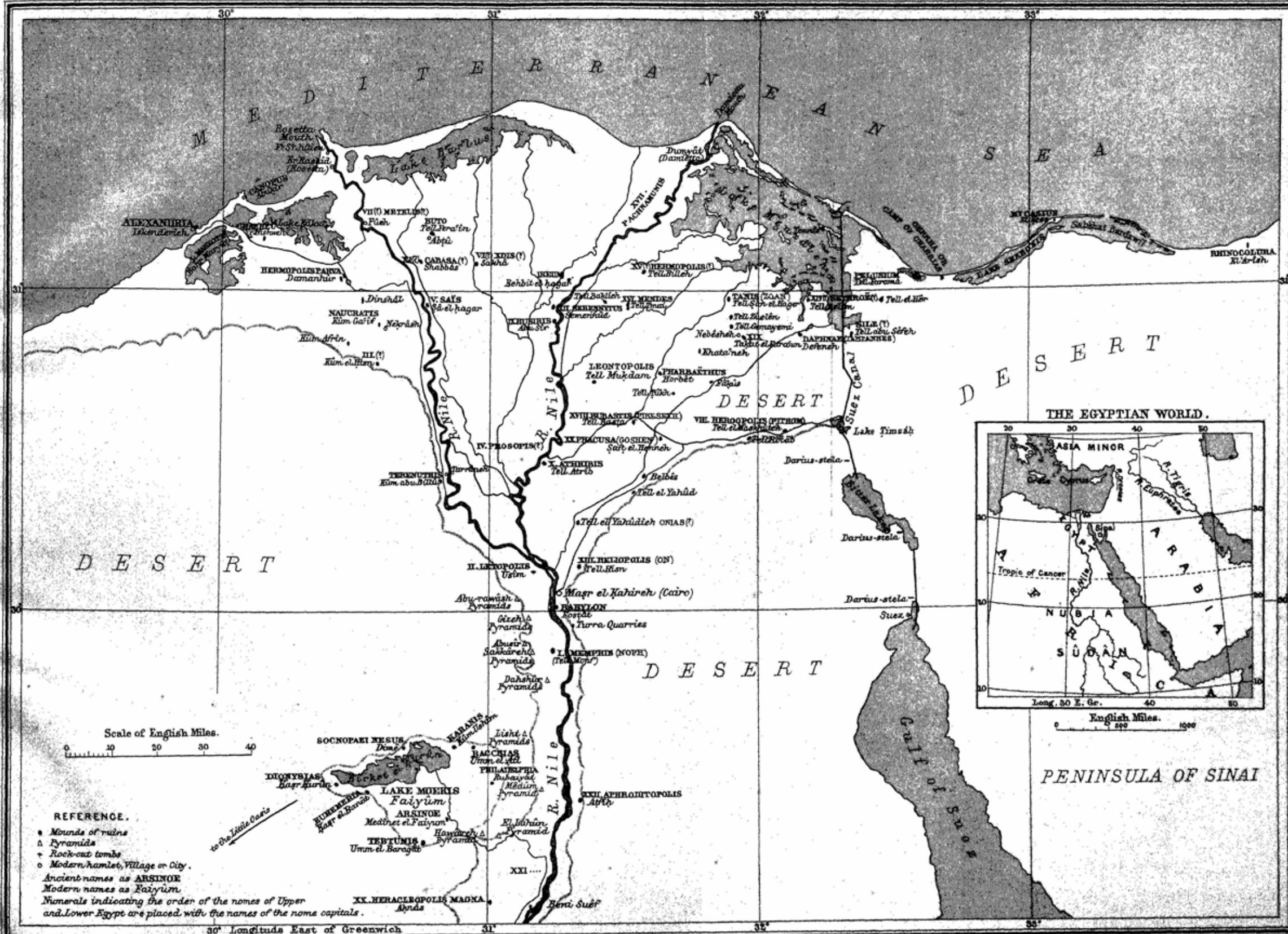
Nous avons peu d'études grammaticales à signaler cette année. M. Franz Praetorius a étudié dans la *Zeitschrift d. Deutschen morgenländischen Gesellschaft*, les vestiges qu'a laissés la langue Copte dans l'Arabe moderne d'Egypte. Une savante étude dialectologique est donnée d'autre part, dans les *Mittheilungen des Seminars für orientalischen Sprachen*, par le Dr. Kampffmeyer, sur la particule verbale *b* (*m*). Dans le *Bulletin de l'Institut français d'archéologie orientale*, M. Paul Casanova a étudié la transcription Copte d'un texte Arabe ayant probablement servi de sujet de dictée à un professeur apprenant la langue Arabe à des élèves Coptes. Ce texte appartient à la Bibliothèque de l'Université de Cambridge ; signalé pour la première fois en 1889 par M. Le Page Renouf, il a depuis été publié par M. Amélineau en 1891. Le mémoire de M. Casanova est d'une grande utilité pour établir la concordance des alphabets Coptes et Arabes.

Enfin, dans les études dialectologiques nous pouvons encore placer une Note sur la Flore du Fayyoûm, d'après An-Nâboulsî, que nous avons donnée au même Bulletin de l'Institut d'archéologie, et un important article publié par le Prof. Sickenberger dans le *Bulletin de l'Institut égyptien* sous le titre, Contribution à la flore d'Egypte. Ces deux articles peuvent aider à la connaissance du vocabulaire botanique Arabe.

*Égypte moderne.*—Quelques ouvrages utiles ont paru cette année sur l'Égypte moderne. Dans le domaine de l'histoire, nous nous contenterons de citer l' "Histoire de l'Expédition d'Egypte" (1798—1801), d'après des documents du Ministère de la Guerre, par M. C. de La Jonquière, les "Mémoires d'un Vétéran de l'ancienne armée (1791—1800)" de Vaxelaire, publiés par M. H. Gauthiers-Villars, où il est question de la campagne d'Egypte, les "Egyptian Campaigus" (1882—1885) de M. C. Royle, et l'Étude Historique sur l'abolition de l'Esclavage en Égypte, par Sir John Scott, dans la *Revue de l'Islam*. Parmi les relations de voyages, nous mentionnerons le joli livre de A. Boddy, "From the Egyptian Ramleh," où sont esquissées les scènes de la vie dans le Delta ; le Guide au Caire et sur le Nil de M. Kemeid, "Cairo and Egypt" ; les lettres sur l'Égypte de M. A. de Vlieger, "Onder de Palmen" paru à Rotterdam ; et l'ouvrage de M. J. du Tillet intitulé "En Égypte."

GEORGES SALMON.

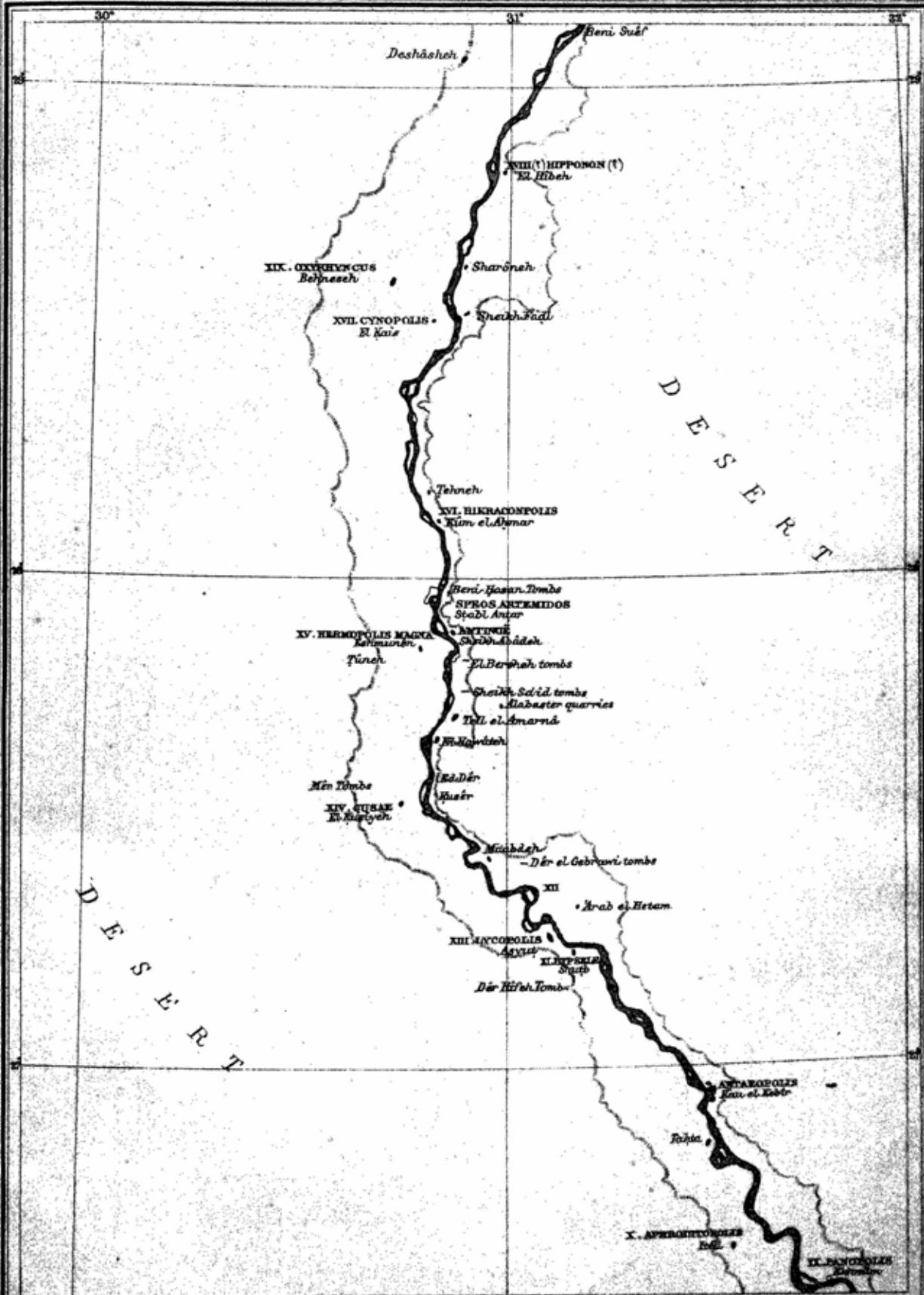
# MAP OF EGYPT I.



PENINSULA OF SINAI

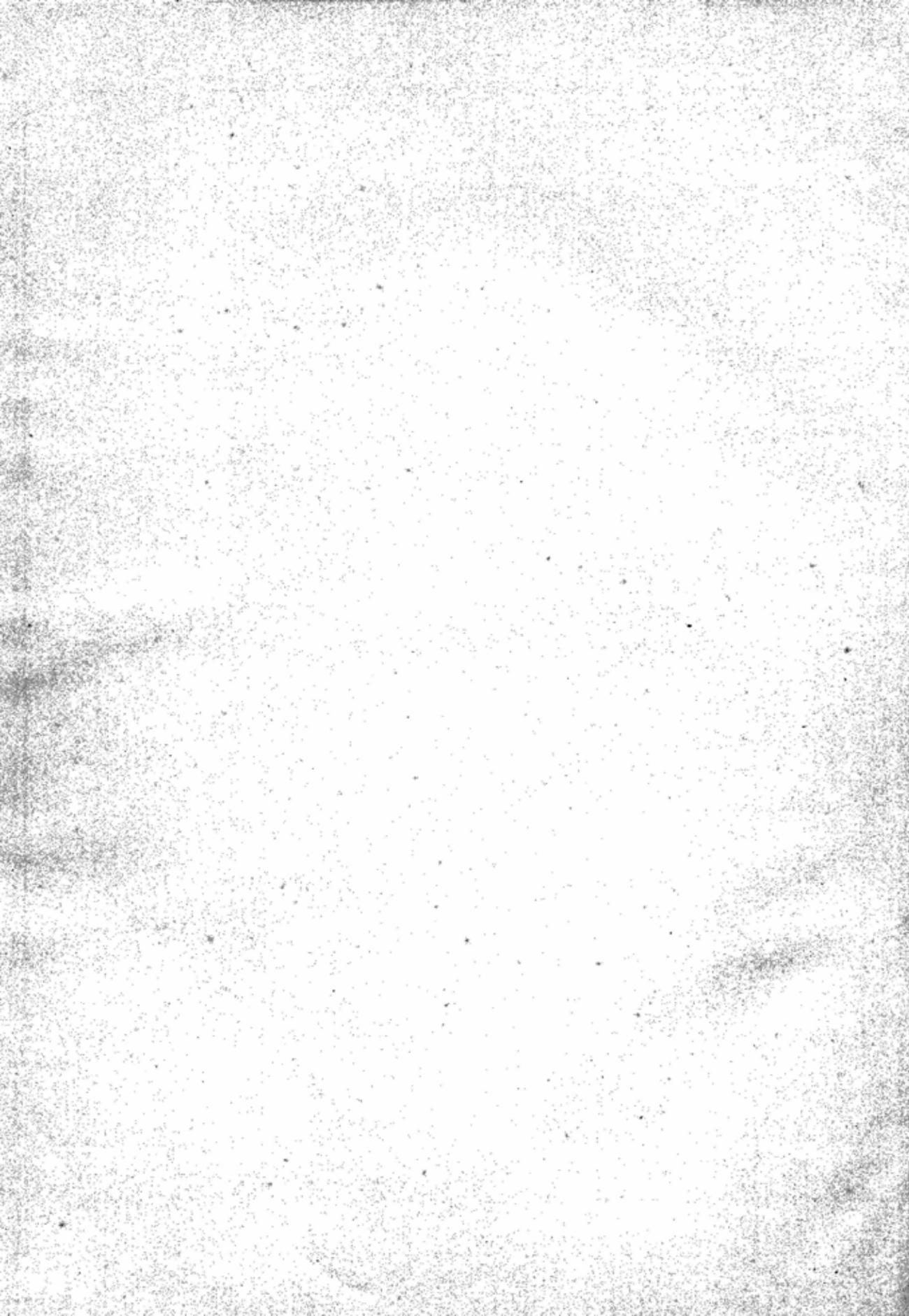


## MAP OF EGYPT II.

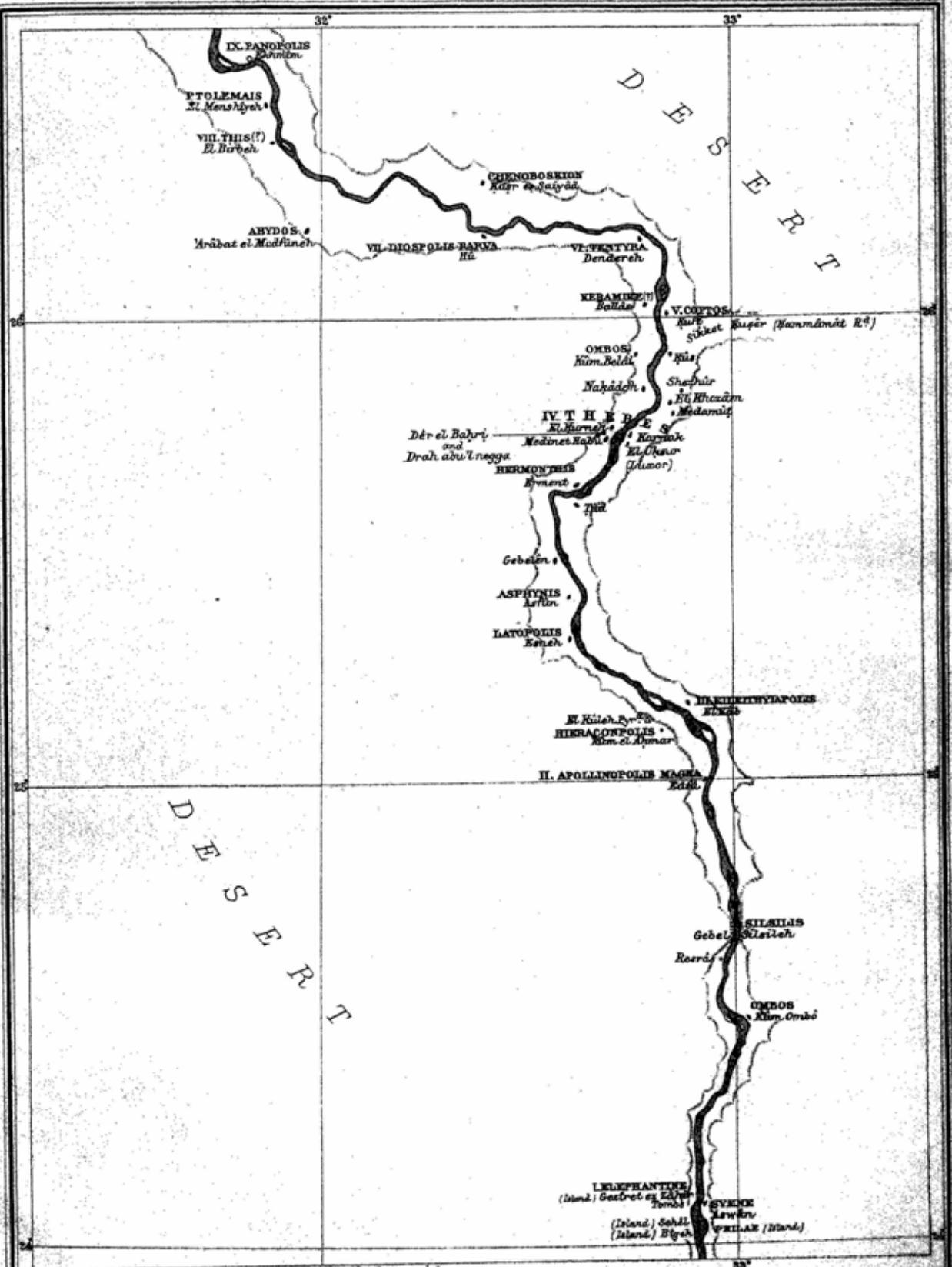


Longitude East 31° of Greenwich

## FROM BENI SURF TO EKHMIM.

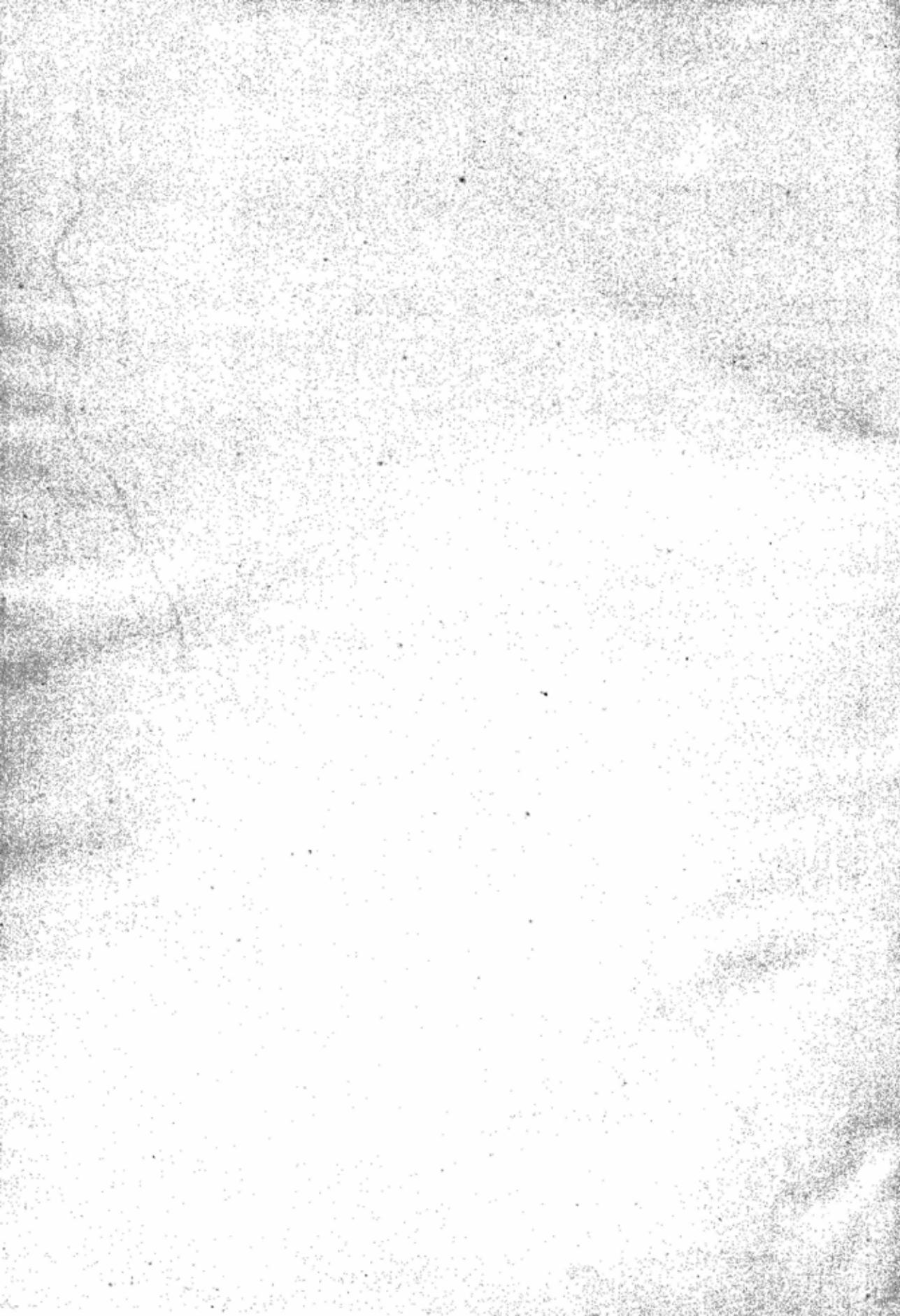


### MAP OF EGYPT III.

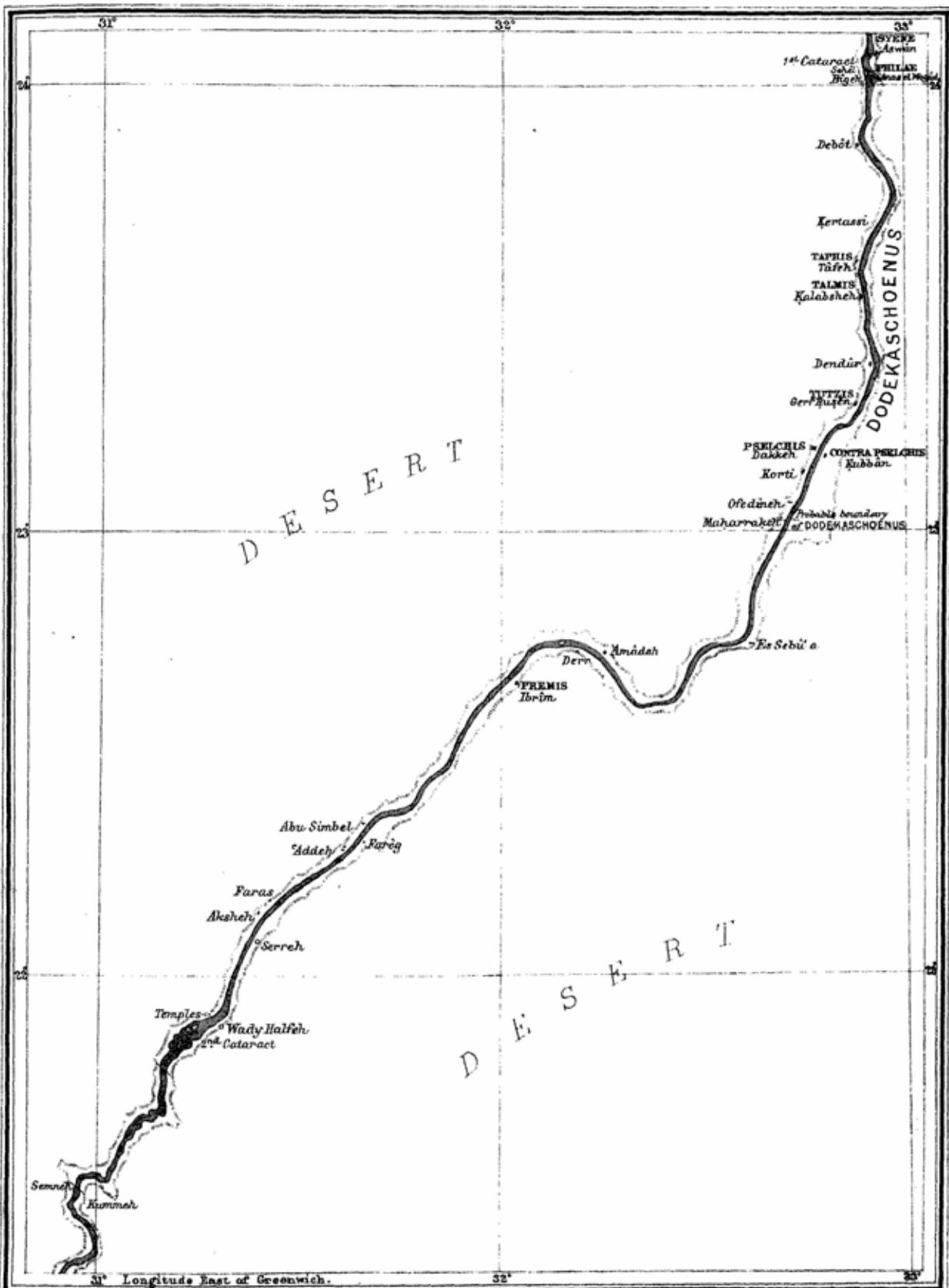


Longitude East 32° of Greenwich.

FROM EKHMÎM TO ASWÂN.

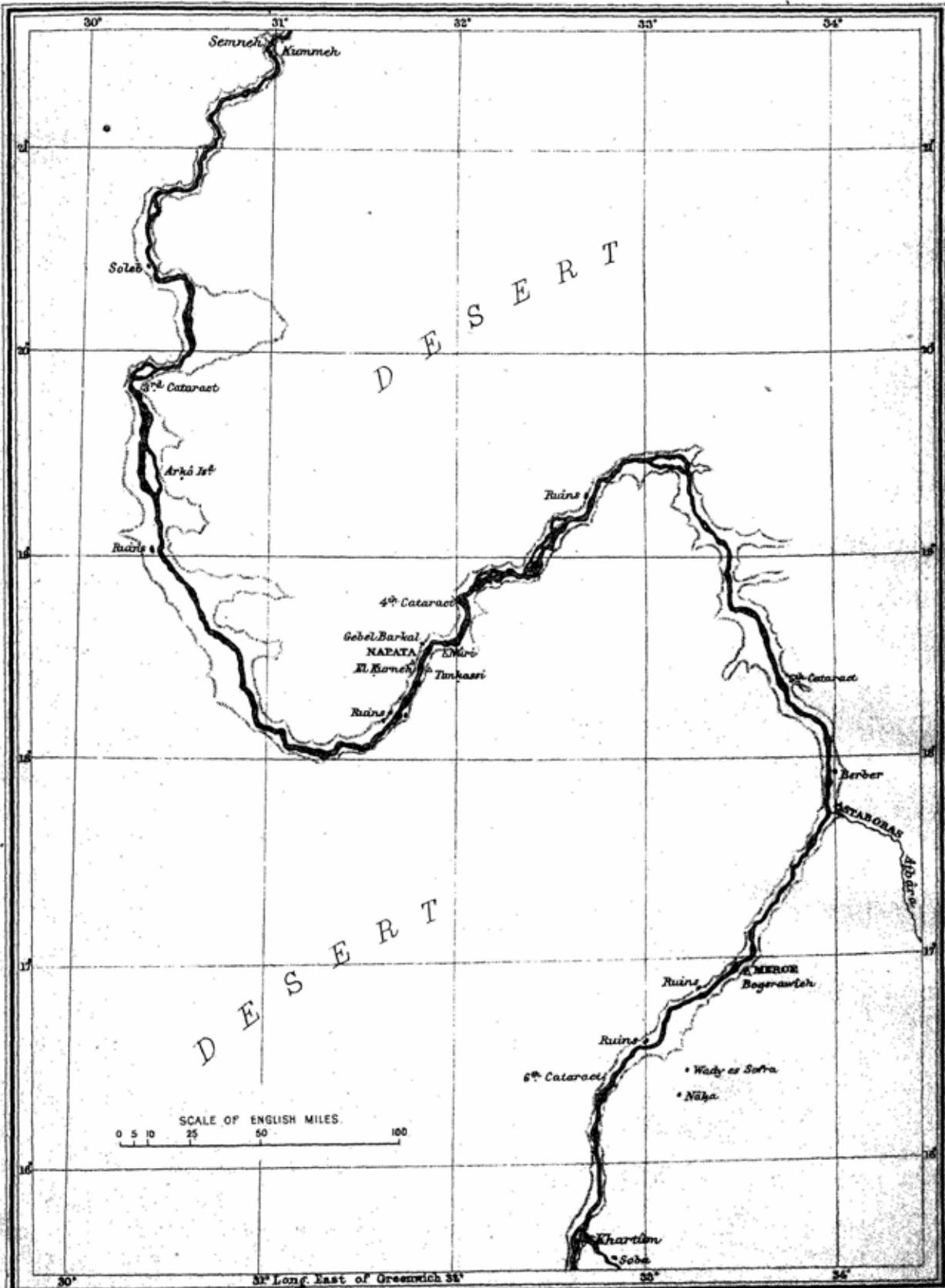


MAP OF EGYPT IV.





## MAP OF EGYPT V.



## FROM SEMNEH TO KHARTUM.

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